The LUTHERAN

PRESIDENTS IN TEXAS

Full-time synod leader takes office this month

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The Mystery of the Key

AS CHURCH SECRETARY, I have numerous keys to carry in my small coin purse. Near closing time one day, I had to make a trip to the post office, across the street from the church. With my hands full of mail, I grabbed my key-filled purse.

As I locked the office door, I noticed that the sexton had forgotten to turn out the altar light. Fearing that I might also forget on my return, I went to the altar with my hands full, finding it necessary to put down some of my things before I could turn out the light.

When I returned from the post office, I couldn't find my office key. I had to get into the office before leaving for the night.

Frantically I emptied my purse. Every key was there except the right one.

I called a locksmith, whose store was near-by, to pick the lock for me. He for a half hour without success. I phoned the pastor, but he wasn home. Next I tried the superinten of the Sunday school. Fortunately could send me his key, but it was all well into the evening. The mystery ened when the key failed to turn up the office was unlocked.

NEXT DAY I AGAIN had occasion into the chancel. First thing to catc eye was the office door key, lying o altar! There, within 10 feet of the had lain the key to unlock the door out the trials and tribulations I'd through. How typically human, I thc Man worries and tries every devi overcome a difficulty, when God's and its sure help is so often forgotte

—MILDRED GARTELMA

The LUTHERAN News Magazine of the United Lutheran Church in Am

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COVER PICTURE. The Rev. Royal E. Lesher (right) took office on Sept. 1 as first full-time president of the Texas Synod, succeeding the Rev. Dr. Lewis P. Speaker, who served as president while also pastor of First English Church, Austin.

THE CHURCH IN THE NEW

Austrian Catholics invite Lutherans

It hadn't been many years since Lutheran congregations in Austria were as severely restricted as Protestant churches of Spain are today. Austria's powerful Roman Catholic state church dictated the anti-Protestant policies.

Times have changed so drastically that this month Austrian Catholics will talk about abandoning their remaining power over the government by breaking their close connection with the ruling political faction, the Austrian People's Party. "A free church in a free society" is the new Catholic slogan.

Church problems will be considered at a four-day Catholic Congress, Sept. 11-14 in Vienna, which is expected to bring together 200,000. To demonstrate the friendly spirit of the new day, Catholic leaders have invited the Lutheran bishop of Austria, Dr. Gerhard May, to attend the Congress.

Bishop May said he will be out of the city at the time of the Congress but will be glad to send a representative. "I and my advisors have close links of friendship with high Catholic dignitaries in Austria," said Bishop May. "The circumstances of the Nazi rule over Austria during wartime made us allies and a close co-operation resulted.

"We used Catholic churches for our services when our churches were destroyed by raids, and we permitted Catholics to use ours."

Friendly in Germany

At the last hour the East German government let up on its order to permit no one to cross the border to attend the big Protestant rally in Stuttgart at the end of August. Forty leaders who had been scheduled to speak at the *Kirche* were given travel permits.

But 20,000 who had also hoped t were not given permits. So church arranged local rallies of their own in Zone cities, duplicating the "Choose Life" program scheduled at Stuttga

One Roman Catholic parish, St. Se tian's in Mageburg, offered its church to the Protestants for their ices. That was repayment for the Protestants gave Roman Catholics month at their rally in Berlin. Bi Otto Dibelius provided the Marienki in Berlin's east sector for Catholic m ings. Also he invited Roman Cat Archbishop Joseph Wendel of Mu to be a guest in his home (*see pho*

Catholics at their Berlin rally wer impressed by this friendship that

DIBELIUS AND WENDEL
Archbishop was a guest

MARTIN NIEMOELLER
Asked for permission

nt a greeting to the world conference
non-Roman Catholic theologians in
ssion in Sweden. They said they hoped
e conference would "bring nearer to
hristendom the end which was so dear
our Lord's heart—that all who believe
Him should be brought to perfect
nity. In this sense we are united with
ou in prayer."

ermans get together

Huge attendances at church rallies in
ermany this summer might mean only
at people can't afford to go to things
at cost more. Protestants and Roman
atholics had come in vast numbers to
atherings in August.

There were 200,000 Protestants at the
hurch meeting in Stuttgart Aug. 27-31.
he theme this year was "Choose the
ife." People divided into five groups
discuss "Life in the Church," "Life
the Family," "Life in the Nation,"
Life and Work," "Life in the Village."

More than 100,000 flocked into Berlin
or "Catholic Week"—August 19-24,
although Communists changed their minds about running 60 special trains to bring them in. The crowd overflowed the meeting hall in Berlin's British sector. "We have to meet where the great danger that the Christian people are facing is most conspicuous," said Bishop Wilhelm Weskamm of Berlin.

To persuade East Zone officials to lift the ban on crossing the border into West Germany for the Protestant rally in Stuttgart, Dr. Martin Niemoeller appealed to the East Zone premier, Otto Grotewohl. Communists have been friendly toward Niemoeller and took him on a visit to Moscow last January.

Anti-merger Presbyterians get ready

It will take many committee meetings before plans are approved for merger of Presbyterians U.S. (Southern), U.S.A. (Northern) and United Presbyterians. The three churches may register their opinions of the proposal at their assemblies next year. Nobody knows how long it may then take until merger comes.

Enemies of the plan decided not to wait until too late to do something. Last month in North Carolina 400 of them formed an "Association for the Preservation and Continuation of the Southern Presbyterian Church."

A merged church would place "emphasis on numbers and organization rather than on Christian truth and witness," said the enemies. Part of their strategy in forming a defense line against merger is to revise congregational charters to make sure the presbyteries have no legal claim on local church properties.

The Presbyterian U.S. general assembly this year asserted that a congregation is not the sole owner of its property but shares ownership with the denomination. In Mississippi a new law specifies that a congregation may have outright ownership of its property.

Catholics get $68 million for hospitals

Protestants were disturbed, especially in Martinsburg, West Virginia, about Roman Catholic success in getting U.S. federal funds for new hospital buildings. Two clergymen in Martinsburg tried last month to block a $1,100,000 government grant for a hospital to be operated by the Sisters of the Holy Ghost.

To secure the government money in Martinsburg, the sisterhood must raise $500,000. Usually Protestants contribute a large part of such funds. In Mount Vernon, Illinois, when the state and federal governments paid $1,400,000 for the new Good Samaritan hospital, the Sisters of St. Francis were obliged to secure $700,000. A local committee including four Protestants and a Roman Catholic raised $400,000 of this in a community campaign. But in all such cases complete control of hospitals is in the hands of the Roman Catholic organizations.

Since the U.S. Congress passed the Hill-Burton act extending federal aid to hospitals, $87,476,000 has been given from the national treasury to church-related institutions. Roman Catholics have received $68,143,000 (78 per cent) of this sum. Jewish and Protestant hospitals got the balance.

Nuns in school

Nuns in their black robes teaching in public schools were a problem this month in Idaho. Along the church-and-state battleline in the U.S. this problem had been fought out in a half-dozen states lately. In three Idaho communities nuns have been public-school teachers for 40 years. This year Fred Pautfest of Ferdinand made a formal complaint to his county school board.

A compromise solution in Idaho may be to bar nuns from teaching in Ferdinand but let them continue in o communities.

In Minnesota the board of educa last month refused state aid to t communities for public schools c ducted in Roman Catholic paroc school buildings. "The distinctive trines, creeds, or tenets of a partic religious sect were promulgated," the state commissioner of educat Dean M. Schweickhard. Two of schools, in Pierz and Buckman, had viously been refused aid because of t Roman Catholic connection. Anothe Bluffton, has been added to the list.

A warning was given by Michig superintendent of education, Lee Thurston, to school officials at L Linden. The state would hold u $54,000 appropriation to the school trict which is "using public mone support parochial schools." Three p chial schools in which nuns are teac were leased to the school district a a year, and supported from tax fu After becoming public schools in th they were conducted just as they been previously.

School buses again

The Boardman Township school ficials in suburban Youngstown, C were doubtful last month about ho answer a request of St. Charles Ro Catholic parish for free bus transp tion for parochial school pupils. county prosecuting attorney, Willia Ambrose, was on vacation when th quest came in. His assistant, Ha Hull, ruled against the free transp tion and the school board accepte verdict.

When Mr. Ambrose came hom reversed the decision on the basi legal decisions in various states. A Ohio court decision specifies that a b

THE SHERRILLS AND FISHERS

England's Archbishop of Canterbury, Dr. Geoffrey Fisher, had come to visit the Presiding Bishop, Henry Knox Sherrill, of the Protestant Episcopal Church in the U.S. this month, and to be the headline speaker at the Episcopal convention this week

of education cannot "provide transportation to any institution which is not supported by public funds raised by taxation."

Iowa's attorney general, Robert L. Larson, ruled in July against free bus rides for parochial school pupils. There was a similar ruling last November by the attorney general for Vermont, Clifford G. Parker.

Relief shipments still moving overseas

Instead of tapering off in gifts to needy people of the world, church people of America are shipping larger amounts than last year. Through July 31, said Dr. Wynn C. Fairfield of Church World Service, shipments were 25 per cent larger than in 1951. Supplies went to the destitute in India, Korea, Germany, and eight other countries.

Lutheran World Relief was busy this month collecting farm produce as heavy crops were being harvested in the midwest. Farm communities were urged to fill freight cars with wheat, beans, rice, corn, and other foodstuff. Until this year the food collections were made through an interchurch co-operative agency, CROP. But costs of administration and promotion of the CROP appeal mounted so high that Lutheran leaders decided to withdraw from the program.

Clothing collection by Lutheran World Relief had gone into a summer slump, although supplies valued at $106,489 were received for shipment to Germany, Korea, and Palestine in July. Also a half ton of medicine went to Austria and a valuable shipment of streptomycin to Berlin. Biggest contribution to Lutheran World Relief from an American community during mid-summer came from Pottsville, Pa., where churches gathered 11,868 pounds of clothing.

Theme for World Council assembly set

After circling around for a year in trying to select a theme for the Evanston, Illinois, assembly of the World Council of Churches in 1954, council leaders settled in late August on this: "Our Oneness in Christ and Our Disunity as Churches." The wording of the theme was approved by delegates at the theological conference in Lund as they closed their sessions on Aug. 28.

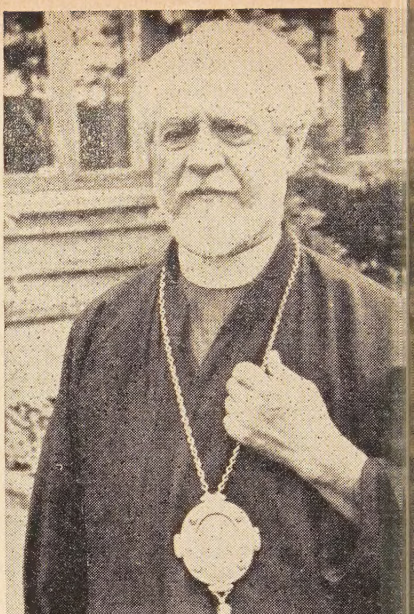
Theologians from 40 countries had tried for two weeks to find out how near they can get to one another in their thinking about the Christian faith. "We have made many discoveries about one another's churches," they said in their closing statement. "Our perplexity in the face of unresolved differences has been surpassed by our gratitude for the manifold grace of God, which we see at work in . . . churches all over the world."

The churchmen said their "eyes have been opened to our fundamental unity" as well as to "the depth and pain of our separations." They asked whether the churches "should not acknowledge the fact that they often allow themselves to be separated from each other by secular forces and influences, instead of witnessing together to the sole lordship of Christ."

Greek Orthodox spokesmen protested that they don't like Protestant missionaries to try to convert their church members. Archbishop Athenagoras said he hoped Protestants "would condemn in your consciences the tendency of any Protestant group to exercise proselytism in the bosom of the Greek Orthodox country."

And so forth

"Orthodox Lutherans" who have split off from the Missouri Synod because they say it is becoming liberal in its theology,



ARCHBISHOP ATHENAGORAS
Warns missionaries

plan to open a theological seminar Minneapolis this month. There wil two professors and six students, me in the parsonage of Holy Trinity thodox Lutheran Church.

President of the seminary is Dr. H Kretzmann who was for 20 years a fessor at Concordia Seminary in Louis. The Orthodox Conference cludes eight congregations, and has h of gathering in eight more.

Roman Catholics are spen $100,000 in a two-year program to their Catechism on color film to be for television instruction in paro schools. The film will bring out elements of imagery, story, and d that has been the church's heritage," the Rev. Michael F. Mullen. During Middle Ages the church depended tirely on audio-visual means of teac faith, he pointed out.

World News Notes

New deadline

Nobody in the western nations knows definitely what the Russians intend to do at the Communist party congress they have scheduled for next month. But from the tone of voice the Russians have used lately, drastic announcements are expected at the October meeting.

Last month the Kremlin gave the western allies an October deadline for action on an agreement about Germany. "The Soviet Government proposes to convene in the immediate future, and in any case in October this year, a conference of the four powers" to talk about a German peace treaty, the Kremlin informed the U.S., Britain, and France.

Since the Russian note makes no promises about free elections in Germany, the western allies will probably reject the proposal. That may result in an announcement at the party congress in Moscow that hope of uniting Germany is ended and that East Germany will soon be converted into a genuine police state according to the Russian model.

October may be the deadline too for some final word on what will happen to the negotiations on the Korean war. After a long full-dress conference in Moscow between Chinese and Russian leaders, the party congress next month may get the first announcement of the decisions reached.

Pilgrimage to Mecca

Never before had Moslems gone to their sacred city of Mecca for the holy Id Al Idha festival aboard C-54 transport planes supplied by the U.S. Air Force. The once-in-a-lifetime pilgrimage to Mecca is believed to help a Moslem qualify for paradise.

Civilian airlines had insufficient space for pilgrims from Iran, Turkey, and all over North Africa who were stranded in Lebanon awaiting transportation. The U.S. offered 13 planes, carrying 50 passengers each, which would make as many flights as the time permitted down across Arabia to the Red Sea port of Jidda.

It was an American gesture to win good will among the Arabs, after the good will of former times had been lost because of American support of Israel against the Arabs in the partition of Palestine. "The Holy Koran says 'good deeds efface bad deeds,'" said a Lebanese newspaper, *Al Massa* in Beirut. "Americans' bad deeds are many, but God will forgive them."

To the story of crazy confusion of world events in 1952, historians could tack on this one: U.S. military planes from a base in North Africa were taking off every hour on the hour for the 800-mile trip to carry the sons of the Prophet Mohammed to Mecca.

British fly faster

Americans had been bragging about how fast its new ship, the "United States," could cross the ocean, the British magazine *Punch* pointed out. And "unfortunately," *Punch* added, everything the Americans have said is true. It was a shock to British pride to be outclassed on the sea.

But the British are consoled by knowing they lead in the air. To cross the Atlantic in a little less than four days by ship won't change world history very much. But to make the round trip in eight hours by jet plane—as a British bomber did last month—whittles down world dimensions sharply, for better or for worse.

END OF RENT CONTROL?

CONTROLS OF ALL KINDS were unpopular with the 82nd Congress. In spite of a new spiral in the cost of living, Congress passed laws crippling government control over prices and rents.

Gradual lifting of rent controls, community by community, was already in process by the beginning of 1952. The Office of Rent Stabilization was guided by decisions at the local level in removing rent ceilings. But many localities where there were housing shortages preferred to keep rents under control.

Congress hastened the process in the new Federal Rent Law. It called for the end of the rent control program in all except critical defense housing areas. In these localities, the program was extended to April 30, 1953. In all other communities, rent control will end Sept. 30, 1952.

Results

In some areas where rents have been decontrolled, rental figures for the lower and middle class groups have skyrocketed from 50 to 100 per cent. State, county, and local welfare agencies, as well as private welfare organizations, have had to increase their grants for rent by substantial amounts.

The situation is most acute in communities where there are defense industries which are not large enough to make rent ceilings mandatory. In many places exorbitant rents have caused a rapid turnover of employees in such industries.

When Sept. 30 arrives, many localities which have had rent control may go through a similar experience as rent ceilings are lifted. If rents rise sharply, they will boost the cost of living to a new high. This will bring hardship to many families whose income cannot absorb a major rent increase.

A general rise in rents will also affect the real estate market in houses for sale. Many families will decide to buy homes rather than pay higher rent. This increase in potential home-owners will tend to raise the price of homes because of greater demand. Middle and lower income families will be caught in the squeeze.

Remedy

The new law left a loophole for communities which prefer to be left under federal rent control. Incorporated cities, towns, or villages can request that their area remain under rent control until April 30, 1953. This may be done by a resolution of the local governing body or by popular referendum.

The petition for extension of local rent control must be on the basis of a housing shortage. It is in effect a request to be included in the list of critical defense housing areas. The local action must be taken and the Office of Rent Stabilization in Washington notified by Sept. 30.

Reference

A letter explaining the provisions of the new law, including the deadline for local action, has been sent to state governors, city councils, and rent advisory boards of over 2,400 incorporated communities. These boards are composed of citizens representing landlords, tenants, and the public interest, who assist area rent directors in administering the program. They would be the natural groups to spearhead any last-minute action to postpone the ending of local rent control.

—ROBERT E. VAN DEUSEN

Hungarians Want Friends

By G. ELSON RUFF

At Hannover the Lutherans from Budapest were true to the Communist Party line, but sought brotherly relations with Lutherans of the West

THE LAST MAN to whom I said goodby at Hannover was Laszlo Dezsery who became the Lutheran bishop in Budapest after the Communists of Hungary put Lajos Ordass in jail. We met at the door as I was leaving the hotel where both of us had been staying. For some reason we shook hands twice.

Both men who are now bishops in the Lutheran Church of Hungary, Dezsery and Lajos Veto, were among the little group that tried to persuade Ordass not to resist the Communist determination to bring the churches under the government's control. When Ordass was out of the way these men soon secured high offices in the church. The fact that they were free to come to Hannover indicates that they are trusted by the Reds who now rule their homeland.

But we Christians are fortunate in not being required to judge them or anybody. According to our Catechism we are expected to apologize for our neighbor and "put the most charitable construction" on his actions. To try to understand people is better than to condemn them. It's easy to condemn, difficult to understand.

THERE WAS NO ATTEMPT to quarantine the Hungarians at Hannover or prevent them from saying what they wished. There were six: the two bishops, the church secretary, two pastors, and a professor from the theological academy. Each bishop had opportunity to make a short address to the assembly. All six delegates were invited to a press conference attended by 200 journalists where they had an hour and a half to express themselves and answer questions.

The Hungarians took part quietly in activities of the assembly and conversed freely with anyone who wished to talk with them. They specifically requested a conference one evening with the United States committee for the Lutheran World Federation, but nothing much came of it. Perhaps they hoped to encourage the Americans to send LWA funds once more for reconstruction of their church.

At least Dezsery wasn't much pleased with the conference because when I asked him about it at breakfast next morning he exploded with a few short grunts such as *"Christians!" "World Federation!"* which sounded like things he writes in the church paper he edits, *Evangelikus Elet,* where he accuses Americans of trying to control the Lutheran World Federation on behalf of the U.S. Department of State.

IN HIS ADDRESS before the assembly Dezsery said Hungarians are eager to be brothers of the other Christians of the world. "We are gathered together in love with the members of the Lutheran churches."

The Lutheran World Federation, said Bishop Dezsery, should be truly a *world* federation, and should be concerned about the situation of every church within its membership. Each church must work within its own nation, he said. In

Hungary the church must deal with the new situation.

Dr. P. O. Bersell, who was chairman of the assembly the morning Dezsery spoke, replied that "we have listened with sincerity and concern to what has been said. A great sorrow fills our hearts that the voice from Hungary is not the voice of our beloved vice president, Bishop Ordass."

Bishop Lajos Veto had 15 minutes of the assembly's time to read a 3,000-word report on the state of the church in Hungary. He was cut off by the chairman, Bishop Johannes Smemo of Norway, when his time was up, but read the remainder of the report to the press conference that afternoon. He said that in the response of several World Federation leaders to the Dezsery address "it was impossible to notice any sign of brotherly love toward us. We seek brotherly love," he emphasized.

In his report he gave statistics of Lutheran church membership ("459,357 *souls,* or approximately 5 per cent of the population of Hungary"). "Our preaching is strongly Christ-centered . . . The language of our preaching is simple and clear," he said.

Then Bishop Veto began an explanation of social changes in Hungary and their effect on the church. Until the end of World War II, he said, social conditions in Hungary were far behind the times. Land owning was semi-feudal, with more than half the land held by the aristocrats and Roman Catholic hierarchy. After the war "Hungary entered upon the road of social revolution."

The churches repented of having been tied up with the outworn social system of prewar days, Bishop Veto said. "The second world war is God's judgment upon the wicked old system in vogue in our nation and in our church. Sinc were willing to repent, the Word of led us to the point where it was po for us to accept, with gratitude to the new social order which evolved.

Protestant churches of Hungary, the bishop, have been placed in the front of world events by "already successfully tackling those prob which sooner or later will face churches on this earth, particularly the old obsolete form of social orga tion will be superseded by the so of the future . . .

Some of that report, obvio could have been written in the pr ganda department in Moscow. It ec the "inevitable revolution" idea inve a century ago by Karl Marx. It's the of thing pastors in Hungary hear days when they go to the classes in munism which they are required t tend. Bishop Anders Nygren mildly vised the assembly to "bear with pati your weak brethren from Hungary." Franklin Clark Fry said that the sembly was the place "to express victions about the Gospel" and he h political questions would be left ou

Somehow Bishop Dezsery got the that Dr. Fry's statement was espec friendly. Dezsery told me that per ally, and said it again at the press ference that afternoon. The result that Dr. Fry prepared a statement the following day's press conference, ing that he rejected "with vigor the litical views which the Hungarian gation has intruded into the conventi

The Hungarians told the press con ence that their church's "self-consci ness has changed."

"We have everything that we nee live, and shall have it tomorrow," D sery asserted.

INTERVIEW

Bishop Dezsery in center, Bishop Veto on right, talk with Associated Press reporter Gerry and Erik Modean of National Lutheran Council News Bureau, New York City

THERE IS ENOUGH about the Hungarians in my Hannover Assembly notebooks to fill a whole LUTHERAN. But I can't give conclusions on what it all means, although I believe that not more than a dozen people in America have more background information on the Lutheran situation in Hungary than I.

Perhaps these men from Hungary are Communists, although Bishop Dezsery told me definitely that he is not a party member. Perhaps they hoped at Hannover to influence the Germans to trust that a Communist government would not destroy the church. They surely had no hope of convincing the Americans or Scandinavians of anything.

Maybe they are men who are merely doing what seems the smart thing to protect their personal safety. When they returned to Budapest they would be obliged to report to Erno Mihalyfi, now the general superintendent of the Lutheran Church in Hungary, who fought in the Red army in the Hungarian revolution of 1919. There aren't many men who go bravely to prison, as Bishop Ordass did in 1948, rather than yield to the pressure of a powerful, clever, bullet-headed dictator like Matyas Rakosi who rules Hungary on behalf of the Kremlin.

One thing is sure. These men have been valuable to the Red rulers of Hungary for they prevented an uprising of church people against the hated Communist regime. Slowly they have made the people hesitant and doubtful in their opposition to the Reds. They infiltrate

the congregations constantly with Moscow-manufactured propaganda.

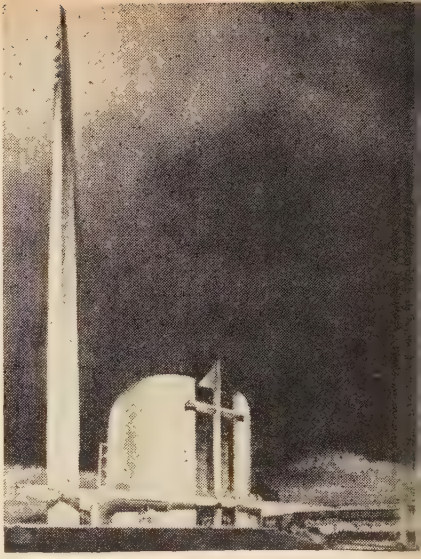
Maybe these men are sincere in believing they do the right thing. Ordass was sent to prison and eliminated from his leadership in the church. These new leaders don't intend to be eliminated. They think Ordass and the rest of us are hopelessly antiquated in not understanding that a new day faces us.

IT'S STARTLING to us Americans, of course, to learn that these Hungarians are so sure we are benighted, warmongering men of the past. Dezsery wrote in his paper last September that the Lutheran Church of America "is trying to approach the problems of the churches of world Lutheranism with its own theological unpreparedness, its own inner contradictions, but also with its own complete slavery to the general American public thinking.

"The leaders of American Lutheranism are not even conscious of the fact of how much this American ideology is ruling their own theological and ecclesiastical statements. It is in their blood. And thus they think that a Lutheran man, wherever he may live in the world, can be a confessional Lutheran only if he is willing to accept the liberal-democratic, capitalistic-philosophical outlook of the American way of life."

It is good for us to hear such criticism of ourselves, because it is to some extent true. As for accusing us Americans of "germ warfare" in Korea and China, the Hungarian churchmen have done that because they were told to. They obey orders. They shrugged their shoulders when such subjects came up.

Dezsery had written in his paper that THE LUTHERAN in 1950 reported that in a new Baptist church being constructed in Oak Ridge, Tennessee, "the church tower will imitate the form of the atomic



OAK RIDGE CHURCH
"Tower like an atomic bomb"

bomb." I told him he knows we di say that. He grinned and said it wa small matter but the "picture loo like it."

The picture looks odd enough *photo*), and we did caption it ATO ENERGY CHURCH. But I'm sure nei Dezsery nor I knows what an ato bomb looks like. And to imply that American churches are glorifying A-bomb by imitating it in their archi ture is deceptive. That's part of propaganda battle. But I suppose get involved in that too at times.

AT LEAST I SHOOK HANDS twice Laszlo Dezsery in parting. I wish th weren't an Iron Curtain separating from our brothers in Hungary. T grim barrier not only cuts us apart pi ically, by making travel across the fr tier almost impossible, but it is a chological fence which shuts off the rc of thought by which our minds m meet. And that's bad, especially Christian groups, for we belong toget

atchman on Capitol Hill

AZEL O'HARA

Pastor Robert E. Van Deusen's job is to alert the church to government activities which affect its life and work

HE LUTHERAN CHURCH CENTER in hington is located on Lafayette are in a dignified turn-of-the-century house of cream-colored brick h rises narrow and tall. Theodore sevelt lived here while the White se was getting its wings, and here big coal strike of his regime was set-. The Rev. Robert E. Van Deusen, hington public relations man for the ional Lutheran Council, sits with his k to white venetian blinds, a quiet-ken man with graying hair, who ws the insides of the government so l he could probably do a free-hand tomical chart of them for some be-lered new bureaucrat.

WHEN I WENT IN to see him, he had mailed his weekly newsletter to THE RHERAN and was enjoying that brief il of genial idleness which writers find the other side of a deadline.

As the liaison man between church l government, he good-naturedly nt an hour explaining to an unin-med soul the role of public relations modern churches. The telephone ke in from time to time and I could her from his end of the conversation nething of his grasp of Washington irs. "A very good man," he said on of these calls, "and what I like about is his willingness to reverse his stand en he gets new information."

MR. VAN DEUSEN explained that his and others of a like nature, had de-

WASHINGTON REPRESENTATIVE
Rev. Robert E. Van Deusen

veloped because Protestant churches have become more and more interested during the past decade in what is going on in Washington. The Lutheran church, world-wide in scope, has to keep in touch with the capital because its people of many nationalities are affected by decisions there.

"We do no lobbying at all," he said. "Those of us who provide this connection between church and government are not trying to change opinions in Congress. We study the issues and inform people throughout the country so that they can intelligently take part as citi-

zens. It's part of the process of making democracy work."

Actually, he added, though Congress gets the headlines, the daily functioning of government is in agencies that seem to a stranger like a labyrinth. On entering them he must make a wish that somehow he will come out on the other side. Mr. Van Deusen is one citizen who discusses "red tape" in kind and understanding words. "What we decry as red tape," he says, "is really a set of procedures which are demanded by the tremendous volume of business transacted. These procedures, while often intricate, are not mysterious and can be mastered by study and by repeated use. It pays to follow them."

When an appeal comes for help, he does not look around the city for a wire to pull but finds out how the government operates in the kind of case he has on his hands. Not long ago a congregation out west, refused a steel allocation needed in construction, turned to him. He managed to get it for them by finding and following the right channels of appeal.

ASKED HOW HE GOT FROM SEMINARY to this post in what might be called the cerebrum of the nation, he says he just kept walking along the path and one day he was writing a newsletter in Washington. He was born in St. Johnsville, N. Y., in 1909, a month and a half after Dr. Paul C. Empie, who is now Executive Director of the National Lutheran Council. The father of the future Dr. Empie baptized him.

The Van Deusen youngsters, three girls and three boys, grew up in parsonages of upstate New York. Their father was pastor in Oneonta in 1928 when Hartwick College was organized. Robert Van Deusen entered the first freshman class. Four years later, a in Greek, he was the valedictori the first graduating class. The them long since escaped him, he says he is sure the valedictory was ri generalities.

He earned his money for colle working in a bank. Now he is gla the training though it seemed du bright summer days to a boy of eig "It's how I learned to find mistak financial reports."

GRADUATING FROM Hartwick Th gical Seminary in New York Cit was ordained by the United Lu Synod of New York. His first pas was Rhinebeck, N. Y., the violet c of the United States.

The lovely violets were one first problems. They competed wit during Holy Week, so he struck gain with the florists whereby he work in the flower mart during th time if the helpers could come to Week services at night. His secon torate was in a small town also, mondville in the Catskill mou From there he went to Florida pastor at Tampa, which had a p tion of 100,000. He organized a c for vacationers at Bradenton, 40 away, and drove over every Sund afternoon services.

He began working with service from the three big airfields nearby led to the creation of a service and *that* led to an invitation fro National Lutheran Council in 19 become full-time service pastor in of the center at Kansas City, Mi

In 1945, the NLC transferred I the old house on Jackson Place one of the largest of the 80 servic ters in the country. There wer floors of dormitories, a snack bar

CHURCH REPRESENTATIVES CONFER WITH THE PRESIDENT
Mr. Van Deusen is at the right

n and library. It was the only center catered to civilians as well as mili- personnel. Pastor Van Deusen felt in Washington they should open r doors to government workers, since ıy young girls who come to work the government are cut loose for first time from their family traditions. he service center was closed in 1948, ugh there's still a lounge in the base- ıt. The place was converted into a rch office building. Eight agencies located there today.

WHAT HAD BECOME OF HIS brothers l sisters while he was on the road to shington? The two brothers, he said, l become pastors, one sister had gone India as a missionary, and another s serving with the National Lutheran uncil in Chicago.

'Does that leave one black sheep?" sked, and he laughed and said, "No, afraid she can't be classified as a ck sheep. She's a church organist."

He shifted into public relations work in the last year of the service center, first in a part-time role and later on full time. Dr. Ralph Tabor, pastor of the Luther Place Memorial Church, and one of the busiest men in Washington, urged the necessity for such an office in the capital. "We need someone to do a job we don't have time to do ourselves," he told the NLC and managed to reassure those who feared that they would be considered a pressure group.

Mr. Van Deusen himself wondered how his work would be regarded. His anxiety was most agreeably dissipated, he says, by the discovery that government agencies are extremely hospitable to those on errands of human welfare.

Everywhere he has found people eager to learn more about the work of the church, and he now believes that "we need more personal contact between responsible officials of the church and the government." The church in turn has found more and more errands for

him concerning displaced persons, prisoners of war, immigration regulations, exchange of students and teachers and other problems in its many interests.

When Bishop Lilje, Bishop Meiser and other German church leaders were brought to the United States, he arranged conferences with officials in the State Department who were responsible for dealing with social, political, and economic problems of Germany. He feels they gained insight from these visitors that helped them in shaping policy. Bishop Lilje also had a conference with President Truman.

In one case in recent months he deliberately set out to get a change of ruling from the State Department. The Rev. Arne Sovik, formerly a missionary in China, was being sent to Formosa. His passport was held up because the Department had just made a ruling that no missionaries could go into Formosa unless they had already been there and were returning from furlough or were being sent in to replace someone. The reason given was that the situation was too much of a powder keg to allow new people to enter.

Business people, however, were going in, and Mr. Van Deusen with his counterparts from the National Council of Churches and the National Association of Evangelicals went to the Department to argue the need for missionary work in Formosa as a sequel to work that had been done in China. Most missionaries had left China. Many of their parishioners had found refuge in Formosa. It was precisely because the situation was dangerous that the missionaries were needed, for their work was valuable in building morale. The Department listened and withdrew its ban.

In line with his belief that church and government should get better acqua
he has sponsored the annual vi
theological students from all Lut
bodies for a study of the goverr
in action. This program for future
tors has been carried on for three

He is treasurer of the Lut
Service Commission. "All Luth
bodies together have a united pr
for servicemen and women," h
plained, "and in case you don't r
it, *that's news.* For the first time
souri Synod and National Lut
Council have gone into a joint pr
with a common staff and a co
treasury. It's a step ahead for Luthe

A stimulating part of his work
association with public relations
representing other Protestant group

Ten years of parish work were a
preparation for this job which o
up unexpectedly for him, since he
to understand local problems. He i
he served a parish, but likes the f
of Washington and the chance
with the church in its international

Churches in Washington, he t
have one of their biggest jobs in ke
in touch with people in goverr
"It's so easy to drift when you pu
roots and come here; even big g
ment men do it. The wise pastor f
up every Lutheran and tries to ge
to attend church."

His favorite recreation is a b
one—swimming. The family, whic
cludes John 15 and Betty 11, u
goes camping in tents in the summ
the Adirondacks, but this year the
drive to Colorado. Mr. Van Deus
one of the discussion leaders at the
ram (spiritual quest) held by th
theran Students' Association of An
at Estes Park. His topic will be g
ment as a Christian's vocation.

Was a Great Convention

GEORGE E. BOWERSOX, JR.

The battle was fierce when the forces of good and of evil convened in heaven to choose as their ruler Satan or Christ

ERHAPS I HAD SEEN too much of a ised American political convention. y, in my mind's eye, I beheld a hty spectacle. People or spirits, I w not which, were gathered by the ions in the vast amphitheater of ven. All were arrayed in dazzling te clothing and many had counte- ces that glowed like the sun. It ned that a great convocation of some was being held.

Here and there separate groups of ple were distinguished by huge ban- s held high above them. At first I ld not make out the wording on the ners, but gradually my eyes became usted to heavenly light and I could d them. One sign said "Pennsylva- " and I thought instantly of that great stone state of the United States.

I looked at another and was amazed see that it read, "Czechoslovakia." ners read, "Japan," "India," "Latvia," fghanistan." It was puzzling to me. rtainly it wasn't just a convention of states of the United States, although ery state was there.

WITH MOUNTING CONFUSION I also ted that every nation had a place here the vast amphitheater of heaven. hile" was located near the "British es." "France" dwelt next to "Aus- lia." "Liberia" and "Brazil" were side by side and "Iceland" was next to "Soviet Russia."

Voices on every side made it plain that all peoples were speaking in their own tongues. I could not understand most of them. Then, in a flash of inspiration, I adjusted my heavenly earphones and discovered that I could understand them, even though they still were speaking in their native dialects.

SUDDENLY THE talking ceased and the groups from every state and nation grew quiet. Seven gigantic claps of thunder reverberated. I recognized each clap as the sound of the eternal gavel of God being pounded upon the speaker's rostrum of the universe. Soon there appeared a great light upon the top of the hill at the far end of the heavenly amphitheater. A majestic voice that filled all the hall of heaven said, "The convention will please come to order." All was quiet as the colors were brought forth. The sky above the amphitheater was filled with the glorious, flashing colors of the rainbow and a choir of heavenly angels, beautiful beyond description, broke into song, singing, "Holy, Holy, Holy! Lord God, Almighty!"

The song ended and one of the apostles of heaven was called upon to pronounce the convention invocation. He gave thanks to the God of all, who had created the universe and all that is therein. He prayed for God's guidance in the deliberations of the day. I noted that

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e Rev. Mr. Bowersox is pastor of the Salis- ry Lutheran Parish in Pennsylvania.

some in the convention were most reverent and that others continued their talking and noise as if no prayer at all was being uttered. Beside me a representative of the *United Worlds Newspaper* was banging away on his typewriter.

The Great Speaker announced that business of the divine convention would get under way. Instantly one from a godless nation jumped up. He seemed like a minor devil, with horns sprouting from his head. He cried out in an evil voice, "I propose a rules change." Many voices were raised in support and as many more seemed to protest. I wondered what the outcome of it all would be.

In the midst of this confusion the Speaker said, "Long ago I looked upon my creation and it seemed good and pleasing in my sight. I am still of the same opinion. There will be no rule changes in the heaven above or in the earth beneath. My commandments shall continue to stand." A chorus of "ayes" greeted the statement and the evil one slunk quickly down in his seat.

THE VOICE of the Great Speaker of Heaven went on, "We are gathered here in this mighty conclave to determine once and for all who shall be named to rule over the hearts of men. At the moment we have two candidates. One is Satan, or the Devil as he is sometimes called. He is the advocate of war and bloodshed and all that is evil. The other is Jesus, the Saviour of mankind, who is also the Prince of Peace. He is the advocate of love as opposed to hate. Both of these seek to rule over the hearts of men and both have many followers."

I had rather expected the balloting to begin, but someone said "Let us determine the permanent roll of the delegates to this great convention." Instantly many floor fights developed.

For example, a delegate from the of Pennsylvania dressed in clerical rose and said, "I now move, Mr. C man, that the thousands of delegate Christ from the great state of Pen vania be seated and allowed to vote Him." Another man jumped to nearest microphone and cried out, not all of these delegates are Christ Many really belong to the Devil a say to you that seats are being st from us."

The Great Speaker then called f report of the credentials committee. was handed "The Book of Rem brances" and after careful perusal nounced, "I see by this report that delegates pledged to Christ from state of Pennsylvania have properly fessed their faith and have attem sincerely to live the Christian life da day. These delegates shall be seat

IN MY HEART I felt glad for the resentatives from the state of Pen vania, for I had occasionally wond if Pennsylvania's professors of C tianity had always been sincere and worked hard for the Kingdom of Go that state. I wondered too if they contributed as liberally of their time money to God in the great camp for good that was constantly b waged. Now I knew and was glad.

Other delegations had similar fi for seats. Some nations, predomina evil, had their delegates seated. seating took place when it was prove the satisfaction of the Great Speaker they had had a chance to select which was good and had delibera sided with the evil of life.

Many millions of the heathen l of the world did not get their deleg for the Devil seated. It was brought

they never had a chance to choose ween the good and evil of life, since Word of God had not been carried to n. Therefore, in their ignorance and they were in no position to rule in- gently on the question of whether ist or Satan should rule over men's ts. I felt badly for those who were s refused seats. I felt a little bit ty too, sensing that in some way I, hristian, had failed to carry the glad s of salvation to the heathen nations he world.

BALLOTING WAS finally held and the call of nations began. The United tes was solidly on the side of Christ yet one demanded a roll call vote the separate states. It seemed as ugh certain evil things had been go- on in the great land of America and t there was some reasonable doubt as the validity of the claim that all were Christ. Yet, on the recount, the call ne out the same. Some nations voted solid block of evil. It was a nip and k fight all the way.

When all nations had voted, the forces Christ were short of a majority. Then the amazement of all, one of the odless nations made a startling an- uncement. "Missionary work is being ne in our land and we have now de- ded to align ourselves on the side of rist."

Pandemonium broke loose, for Christ w had a clear-cut majority to rule er the hearts of men. Angel voices cried out with glorious "Hallelujahs" and heaven resounded with the glad sounds of the faithful. In what took just a few seconds, but which probably represented hundreds of years in earthly time, other nations got on the spiritual bandwagon and changed their vote to the side of Jesus, the Christ.

The forces of Satan, smarting over their defeat, left the convention. However, before going, Satan made a statement that "We shall continue our subversive actions against all mankind. It is the souls of men that we want."

VAGUELY I RECALLED having seen a successful political nominee on earth raise his arms in a huge "V for Victory." Now, as the heavenly convention came to a close, I saw the figure of Christ. His arms too were outstretched and behind Him was a Cross. Suddenly He was nailed upon the Cross and seemed to be saying, "I, if I be lifted up from the earth, will draw all men unto me." I recognized the sight for what it was—the heavenly sign of victory.

Gradually earthly consciousness began to return to me, but not before I had one more glimpse of the Christ. This time He seemed to be saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." This I resolved to do, for therein is the only guarantee that the forces of good will be able to triumph over the evil which is constantly working against mankind.

IT'S A DANGEROUS TRICK which we sometimes play on ourselves when we become so engrossed in our concern for the problems of the world that we forget that always the chief problem is ourselves.

—DR. FREDERICK BROWN HARRIS

PARADOX IN PADUCAH

By HOWARD A. WESSLING

A peaceful city has been changed into a place of confusion a huge atomic bomb plant, producer of terrible weapons of

Two years ago Paducah, Kentucky, was an average American city inhabited by average American citizens who lived an average American life. The majority of its people were born here or had lived here most of their lives. Schools served the children with adequate space and sufficient teachers. The city park offered a vesper haven at the close of day.

Industries were of normal capacity. Streets, except for Saturday, were lightly traveled. Parking space was easy to find, the movies weren't crowded, restaurants offered table space for a leisurely meal. The churches were able to seat the 70 per cent of Paducah's churched who worshiped with average regularity.

Kentucky Lake, 25 miles away, was easily accessible by a modern highway and was reached without a scramble through traffic. When one wished to drive to "town," he drove virtually unhampered by anything except an occasional traffic light, parked where he pleased in a meterless space, ran in to shop and was out in a flash. His chief deterrent was the number of friends he would meet on the street, whose friendly chatter brightened the day.

The evening paper brought recognition of acquaintances admitted or released from the hospitals. One usually knew the person who paid a dollar for overtime parking, or the woman who was suing for divorce. A boy ente the army was often someone he k A haircut was a time for reunion the doctor, lawyer, businessman preacher who filled the shop with of fishing, possum hunting or the crow-shoot.

Everywhere, men and women their children, in a uniquely aver town manner, lived their days i quietly progressive way.

The policeman on the corner, judge, the respected surgeon, the sc superintendent, the preacher, the ed the perennial vagrant with weird tale some imagined catastrophe—all t were known and greeted.

Once in a while the Veep would your walking companion down an crowded sidewalk. The football t would make a triumphant tour up main street in an impromptu par Irvin S. Cobb would come "back-ho and make a few choice comments his local admirers. A governor w arrive for a parkway dedication. news was almost a distant rumble war nerves were something w plagued only our eastern cousins.

All this still exists, but is engu by a vast "progressive" structure of chaos of civilization in defense of it This average community has becom new city with a new personality larger family with its distant relat arriving for a visit en masse, overflo every room of the house and liter

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The Rev. Mr. Wessling is pastor of St. Matthew's Church, Paducah, Kentucky.

PARADE DOWN MAIN STREET
The team won!

ɔping each night on the floor.

The new A-bomb plant has come to r town and our town, though still here, ɔo more.

Eighteen miles to the west 7,335 acres ve been set aside as the site of an ɔmic diffusion plant. Trees have been t, roads built, power lines strung, uses erected, trailers set up. Twenty- o thousand workers and their families e in whatever they managed to find or ing with them. It's a place of mud and st, laziness and industry, efficiency and aste, law and disorder. Blazing sun ats down on unshaded trailers pha- nxed in countless courts. Automobiles avel the highway like a freight train, emingly linked together.

Overcrowded schools jam too many ildren in too small a room, with in- lequate facilities.

In the city, every day is Saturday. Traffic habitually lines up 16 city blocks on two arteries to town and moves like a measuring worm with its "crawl and wait." One wonders where the cars finally go when they get to town for there are more cars than space available.

One has to choose a time for illness now. The two hospitals are inadequate for the people's needs. You begin your illness in a hall, walled by a screen, until another patient moves out leaving you his room. The post office is too small, schools are too few, streets are too narrow, stores are too crowded. Only the churches seem to have enough room, and they are no longer roomy.

WE CAN LOOK back now and see the errors of omission of two years ago. An unprepared city, like an unprepared host, went to the door and found 75,000 people waiting to get in. They came expecting food, shelter, clothing, sick-benefits, education, and entertainment. They expected only what they deserved.

We weren't ready. We had a button and were told to sew a suit on it. We had the children and then were told to put them in schools; we had people and then had to build homes; we had the sick and needed to find facilities; we had the people and not the telephones; cars and no traffic control; need without funds. And we have done a good job. But we have driven spikes with tack hammers.

Some of us don't like so much company; some of us do. I do. Company is just like a family. Some steal, others are honest; some are religious, some aren't; some are kind, some aren't. The newcomers are people. So are the old-timers.

The new wine hasn't burst the old bottles, but has given another flavor to the old wine. A question is asked in

southern drawl; the answer comes back in Brooklynese. "You all" shakes hands with "youse."

YESTERDAY I VISITED 16 trailer courts. Two were shaded; one was without water; most were without recreational facilities. Playpens squatted in the sun. Children played in gravel or mud. Time hung heavily on the little hands. Mothers gathered in washrooms to do their family laundry. Some men were at work. Others were trying to sleep.

License plates identified cars and trailers from nearly every state in the Union. Flower boxes bore witness to the nostalgia of a woman from a small tree-shaded town. Other trailers squatted in the bare waste man had made of nature.

In the distance rose the steel and iron, story after story, ton on ton, against a back drop of blue sky. Just a few buildings, but buildings large enough to b entire football stadium on each l large enough to house a city. Men women and children were living those buildings; making a living those buildings; building them to r stuff to snuff life from other peop

WHAT HAS COME to live among that we live among—this thing that changed a city? We who live amon know it can change a world, for we are building toward the skies come again from the skies, not to b but to destroy. And another city, s where, sometime, will be changed.

Our change has been from ta things for granted, yesterday, today tomorrow. It leaves yesterday a kin dim memory and tomorrow a clo vision. Another city somewhere, s time will have no today and little

SCHOOLS ARE TOO FEW
And the children deserve a peaceful tomorrow

TRAFFIC MOVES AT A WORM'S PACE
Every day is Saturday

rrow if we ever use what we are lding. There's no good in it all if its mediate purpose is achieved. If we ceed in our present goal we shall ve built a powerful destructive power. d it isn't in keeping with the old aims a peaceable, peace-loving community. e hypocrisy of it stares us in the face ien we preach from our pulpits. The ustice of it glares back at us from our v courts. The suffering it intends ocks us from our hospitals. The dead, rk silence under the mushroom cloud last, berates us from our playgrounds. We like our company, our cousins ho have come, some to visit, some to ay, but we don't like ourselves for the b we are doing. We like to live and lp live here, in kindness and neighbor-ess. We're out of character now, and at's what really makes all this commo-on so confusing.

The mud and dust, the heat and cold, e cost of living, the mountainous taxes, the snarled traffic, the crowded schools, the overflowing hospitals, the tired feet, aching hands and taut nerves—if these be our cost, then let the labor of our hands bring forth a newer, brighter tomorrow. We want to toss our heads in pride. They were never intended to hang in shame.

Business and trade, finance and economics, wages and salaries, rising indexes and costs of living, high wages and high blood pressure are all part of today. So we look beyond today and its confusion to the tomorrow we shall make for ourselves, to the city we sometime shall help build.

We see that city with daily, gentle use of atomic power running its factories, its cars and trains. We see homes warmed and lighted with atomic power. We see medical techniques, transportation and industry in a better tomorrow conceived and born in the pains and effort we experience today.

The devout person prays, "O God, help me to change the evil which *can* be changed; help me to bear the evil which cannot be changed; and help me to know the one from the other."

—ELTON TRUEBLOOD in *The Common Ventures of Life* (Harper)

A Letter to Mr. Taylor

By RALPH W. LOEW

Putting humanity's great causes in the "miscellaneous" shows a sad lack of Christian stewardship and of consci

ANYONE CONCERNED WITH what's happening to the thinking of many people with reference to their personal stewardship of finance, ought to read an article by Jay Taylor with the sad title, "Going Broke on Ten Thousand Dollars a Year" in the July *Harper's*. He points out the plight of the modern American businessman who is getting a good salary and is expecting to live like it, and how in the end he finishes a year in the red. Perhaps many of us are not troubled about living on ten thousand dollars a year. A great many are. We have to live on something a year. So does the church.

Quite rightly the National Stewardship Institute stated recently, "The use of money serves as a thermometer to indicate a person's interests." The temperature of Jay Taylor's relation to his community, his church and his own best self, is so low that he is in need of immediate medical attention—or religious!

After lamenting the ills of inflation and the problems of keeping up with the Joneses—the Joneses in this instance are the people the boss thinks you ought to be out with—he comes at last to a paragraph entitled, "Miscellaneous." It reads as follows:

> "We have a 'miscellaneous' account which is carefully itemized. It includes money spent by my wife from November to April, when she had a cleaning woman come in every other wee help keep a large house in order course, we had to give her up. It includes a cord of wood for the place to take off the chill in the sp and fall when the house isn't he a few rose bushes and bulbs for yard; some garden tools; contribu to church and charities; and a typewriter I bought because I ha work at home a lot. The grand for 'miscellaneous' was $364."

This, mind you, after we have heard of large expenditures on lic luncheons and other "necessities of

LET'S NOT BE TOO HARD on Mr. Ta Every city has his sort around. T are the people who have lost the mea of life, and so find little or no reaso give of themselves to anything. The a challenge to today's civic leaders. T are contented souls who think the done well by the church with an an contribution which has supported of the work of the church and has no challenge at all to imaginatio thought. They think they're gene Like St. Francis' disciples in A. E. H man's play, they need to know the been throwing pennies to the poor.

These people need the impact of Christian Gospel until they can give reverence and gratitude. They nee know the meaning of the difference tween giving and spending. Giving is expression of faith in a cause. Spen

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Dr. Loew is pastor of Holy Trinity Church, Buffalo, New York.

uying that which we believe neces- for the next moment. Giving is put- imagination and reverence in control noney. Spending is all too often the concern with funds. The trouble Mr. Taylor's spending is that it ed in nothing but bankruptcy.

Thrift is a virtue that needs a goal. erwise it becomes downright stingi- . This idea of buying everything can ide the realm of the church until you k about at beauty and music and love- ss and say I bought this and this and . To have bought that which was for sale is to have given without love. Paul said that such giving was noisy gs and sounding clamor.

We have reaped this unloveliness be- se all too often we have taught our ldren and their children how to ac- re and to hold and not how to give l share. We live in a world which is ching us today that the very protec- n of liberties which we hold dear is pendent upon our rash sharing of re- rce and talent.

Just as we need the finest expression democratic living in this hour, so we d the finest expression of our faith in ion. It's a risk, but so was that Cross a hill. It's a risk that brings the only urity we shall ever know.

TAKE A LOOK around life now and see things you've bought, Mr. Taylor. they are wise and just purchases, y've brought some security—a home, mforts, opportunities for development the best in life. But there had better more than that in these purchases, or will have become a string of baubles. Security is in a contentment of pur- se. Security is in a sense of friendship th the Ruler of this world. Security in understanding the amazing love of od. Security comes to those who have discovered that they can be "pipes of immortality."

All of this brings security and all of it comes as a gift. You don't buy it. You don't achieve it. You work and struggle and give and live beyond self until life has caught the lure of giving instead of buying, creative development instead of crass purchase. Frankly, it is the kind of security that comes to the grateful and appreciative. Either that or there's a dismal answer to Frederick Lewis Allen's question in the same *Harper's*— "Are we achieving a mass of second-rate education, second-rate culture, second-rate thinking, and squeezing out the first-rate?"

Giving grows out of gratitude, and gratitude out of awareness, and awareness out of humility. Add all of that together and you have character, the stuff of a people and the moral fibre of a nation. Giving to church and charitable needs means that you have decided to discover the security of a risk.

MR. TAYLOR, please note that there used to be a minimum value in the church called a "tithe." Grateful people put the cord wood in the house, plant the rose bushes and buy old typewriters, like the one I'm using, without confusing all of this with "gifts" and putting it under "miscellaneous." The church, your city's many great causes and the agonies of other men, are demanding upon any sensitive conscience. Either we get this out from under the woodpile and the bulbs, or the church and life's best instincts for giving are down the drain.

You'd be surprised to know how many people live on far less, Mr. Taylor, and give far more. You'd be amazed to know how many of your ten thousand dollar a year brothers do it and support life's best causes. You ought to try it, Mr. Taylor.

FIVE MAKE A FAMILY

FRESH ALLERGY

"PETE! WILL YOU HURRY, please!" The controlled exasperation in Karen's voice was exactly like the tone I often use.

Dan was grinning over the top of the morning paper, so I knew the resemblance was not imaginary. "Better than a mirror," I smiled ruefully.

"There's a stealer in this house!" Pete came storming down the steps. "They stole my new pencil case and it had a sharpener and eraser and all! Somebody took it!"

"No, they didn't!" Susie assured him, scrambling down from her place at the table. "You put yours with mine by the front door, right where we could find them. See! Here it is, right under the bookcase."

"Under the bookcase?" Karen laughed with 10-year-old superiority. "No wonder you couldn't find it."

"Well—" Pete groped for a suitable retort, "Well—the stealer in this house couldn't find it either!"

"QUICK THINKING, Son." Dan laid down the paper. "Let us know when you find who this mysterious thief is."

"Perhaps it's the same one who takes your hammer and pliers and leaves them behind the furnace or some odd corner like that," I suggested.

"Perhaps," he agreed. "Shall we change the subject and say our prayers?"

"Prayers!" objected Pete. "We haven't time for prayers. We have to go to school."

"If you get Miss Wimbley," Karen remarked, "you're going to need lo prayers to ever get out on time. act like you do at home and she'll you an hour or two every day."

"She will not! I'll tell her—"

"You tell her anything and you'll in the principal's office."

"Aw!" Just the same, he looked ried.

So did Susie. "Will my teacher me after school?"

"NAW!" THIS TIME he was sure c ground. "They don't keep the ki garten because the teacher has t home for lunch and when she c back she has the afternoon kids wa for her. Nothing happens in ki garten when you're bad. She just 'I know you didn't mean to do that must all work together. You wan don't you?' Just be sure to say yes she asks you that and nothing will pen. Billy always said no and he h go sit at the green table."

"What's wrong with the green ta asked Dan.

"Nothing," Karen explained. just the bad table. Only it was when I was in there."

Our family are great conversati ists. "Let's forget about bad thing urged, "and say our prayers before water boils away under the cereal."

Karen read the story of the G Samaritan for about the dozenth Ve concluded with Luther's mor prayer.

Susie has trouble pronouncing

ne words but she understands them. aren broke the reverent silence h followed. "Remember, Pete, teous' means doing what you're told chool."

Well, heck!" Pete bristled. "I haven't e anything yet!"

'Righteous' also means. 'Be ye kind,' sn't it, Karen?" asked Dan.

I know that one!" exclaimed Susie, Karen had the grace to look a bit ated.

Eat your cantaloupe, everybody, and y it. This may be the last for the son. I'll bring the cereal." I fled to kitchen. Sometimes I think a good -fashioned dose of "children should seen and not heard" would be good our family.

CARRYING IN THE FLUFFY white bowls cereal, I noticed the rings under ie's eyes. I wondered if mine matched. e had had me awake half a dozen es in the night with nightmares and nands for water and wanting to know w long until morning.

She starts a daily half-session of kin-garten this morning and her brother sister's excitement has not calmed down. She's been to the school often see Karen and Pete in little plays and rograms" so she's not stepping into a ally new environment, but as she told yesterday, "it's the first time I've been ally GOING!"

Dan was the first to have to break ay from the family circle. As he oped to kiss me good-bye, he asked my ear, "Still think you're going to the kids take Susie?"

I nodded. "Her registration is all mplete and they told me it was best." "O.K." But I could tell fond father s not entirely convinced. And I must mit to a qualm or two of my own.

The children swarmed over Dan for a parting hug. As he disengaged their clinging arms, he fixed them with a stern eye. "Now remember, I want each one of you to notice the most interesting thing you find out today and tell me when I come home tonight." He waved the car key at them and they flew to the front porch to watch him go.

When the poor old car had limped out of sight I marshalled my army together. "Let's clear the table and stack the dishes, then make the beds. We don't want any of this good energy to go to waste! And if you help me it will give me time to fix you a special first-day-of-school lunch."

"What is it?" asked Susie.

Having no idea myself, I answered mysteriously, "Surprise!"

"Surprise!" Pete shouted and headed for the dining room with Susie at his heels. Karen followed at a more sedate pace, a very Mona-Lisa-ish smile on her lips. I can't put much over on her any more.

THE MORNING CHORES attended to, I couldn't hold them back another minute. They would be very early, of course, but other children were starting toward the school. I let them go with as casual a farewell as I could manage.

Karen took Susie's hand, and Pete seized the wrist above her other hand which was clutching a highly unnecessary pencil case along with the very necessary handkerchief.

I was glad that the phone rang just as they started down the street.

"Have you a cold?" asked Mrs. Ittel, our pastor's wife.

"Just a little allergy," I said—after all, I guess all mothers are allergic to sending their youngest to school the first time.

How Christians Classify People

A slave becomes a brother. A woman of the streets is lo
These are examples of the Christian way of leveling barr

SOME PEOPLE THINK theology is an impractical, abstract study, with very little relevance to the world in which we live. It's a good thing for preachers to study, maybe, but the less they have of it in their sermons, the better.

For Paul, theology wasn't abstract or irrelevant at all. In his letter to the Galatians, Paul gave those Christians some very theological-sounding phrases: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

TURN ALSO to Paul's letter to Philemon, a wealthy member of the church at Colossae. Talk about the practical implications of theology! Onesimus, one of Philemon's slaves, has run away; and while he has been gone, he has apparently come under the influence of Paul (probably while they were both in prison) and has become a Christian. And now Paul is sending him back to his owner.

Remember, while you read this letter, what it meant to be a slave. A slave had absolutely no rights as a person. He wasn't considered a person; he was a tool.

Slaves were used to pull the ploughs because they were cheaper to feed than oxen. And Paul, writing to Philemon, asks that wealthy slave-owner to receive back his runaway slave as a brot
This matter of there being no bond
free wasn't merely a theological ph
for preachers. It was a practical re
to be experienced by fellow-Christ

JESUS HAD MUCH the same appr
to class barriers. He didn't say n
about them. He ignored them. Ima
how shocking that He should go to
ner of Zaccheus' house! He colle
taxes for the hated Romans. He w
a class with the "heathen dogs,"
maybe worse because he had been
a Jew. And Jesus went to his hous
dinner! Not because He approve
Zaccheus' choice of a job, but bec
Zaccheus was a sinner who needed

Jesus did the same thing for
woman who came to Him at the m
Simon's home, and anointed His
with her oil. Apparently she was a
reputable kind of a character. But
wasn't nearly as important to Jesu
the fact that she recognized her nee
Him. There was some hope for pe
like her.

It works in the other direction,
Sometimes, for us, it is relatively
to be "democratic" with someone
lower social and economic level. Bu
someone from the higher echelons o
ciety or finance come around, and
tumble all over ourselves trying to
commodate him. But to place a ma
a pedestal simply because he has w
or power or prestige is quite as for

here is neither Jew nor Greek, there is
er slave nor free, there is neither male
female; for you are all one in Christ
s. GALATIANS 3:28

EAD *Luke 19:1-10; John 3:1-21, 19:39-*
and the Epistle to Philemon.

---

esus as it would have been to scorn
eone because he was poor. So when
odemus came to Jesus, he, too, re-
ed the same kind of treatment as the
rs: an authoritative answer to his
stions, an answer to his needs.

r ALL STEMS from that same basis
we have mentioned so frequently
ore. Men and women are valuable
important because God made them,
died for them.

Well," protests the cynic, "if you
k Jesus and Paul were advocating a
sless society, certainly you must see
mistaken they were. Look at the
sians: a classless society they were
ng to create, and what have they now?
same old story, with a different set of
ple on the top."

n the first place, neither Jesus nor
l nor, so far as I can remember, any
the prophets, ever said that all people
e equal from the point of view of
lities or capacity for learning, or po-
tialities for great living. That wasn't
kind of equality they were talking
ut. Our Lord's measuring rod for
ality seems to have been the need of
individual for Him. He was willing
give himself to all who had sense
ough to see that they needed Him.
It's like saying that if you could meas-
those factors in terms of inches, the
ial and economic barriers that were
arating Onesimus from Philemon
uld measure about an inch, while
ir common Christian faith that bound
m together would measure a hundred
ds! That is the reason that we in the church need to fall on our knees and plead with God to forgive us our stupid measurements—we frequently measure our faith in inches, and our social and economic status in hundreds of yards.

SOMETIMES—IN FACT, many times—it is inevitable that a local congregation will be made up primarily of a particular economic class of people. This is especially true of "neighborhood" churches. A church, for instance, that is located in a slum area will, of course, draw a large percentage of poor people because that is their neighborhood church. The reverse will hold true for a church in a wealthy suburb.

Even where that situation is normal, it is highly dangerous to our own spiritual growth. We shall need to ask the Holy Spirit to give us some strong lessons in Christian brotherhood that recognizes no barriers of race or class. Certainly, for our whole national church body, it need not be the situation. The Lutheran Church, for instance, must be constantly aware of her responsibilities to every economic class.

In the second place, while some kind of "classes" will probably always exist in a human society, Christians who take their Lord seriously will recognize that it is utterly contrary to His Way that these classes should be encouraged, or should ever be permitted to harden within rigid boundaries, so that a child is "born" into a particular class in society, and there will inevitably remain. Whenever Christians have taken Christ seriously, rigid class barriers have been shattered; and much of the bitter sting has been removed from what class barriers seem inevitably to remain.

But that happens only when Christians really do rate their faith as the most important fact in their lives.

Personal Problem Clinic

Marry?

QUESTION: I am 28 years old, never married, and am going with a widow who is 35. She has two children. Her parents are old and in poor health, and she feels the obligation to take care of them, since her brother lives more than 1,500 miles from here.

I esteem this lady very highly, and we have talked over the possibility of marriage. She has a feeling that under the circumstances she would be asking too much of me. And I feel somewhat uncertain about the hindrances which might be involved in taking on such responsibilities, that is Vera's parents and children. I could make the grade financially, but I wonder whether I could be compatible to the other two generations.

I feel some uncertainty also in regard to our difference in age. Is it too great?

REPLY: Your dilemma is complicated, but a big thing in your favor is that you recognize it for what it is and are giving serious thought to the various angles.

The discrepancy in years is not serious, provided you are compatible in other important respects. Some studies have shown that such a difference in age, with the woman older, is conducive to happy marriage. The personal qualities of the two of you are more significant than age, as far as getting along together is concerned. Furthermore, your ages point to the prospect of your living out your days together, since white women in North America, on an average, live about five years longer than men, all unforseeable circumstances aside.

More serious is the matter of accommodating yourself to the other members of the family. Do you love children? Can you put up with their childish antics and emotions? Can you be patient and considerate with old people? These are serious questions about which you should be as certain as possible. If you feel that you cannot make the necessary a ments, you have reason to pause, at until you can give a more favc answer.

Think the matter through praye and talk it out candidly and conside with your lady-friend. Don't hurry cision. But, if you decide to go a resolve to assume the responsibilitie to bear any trials in a cheerful osophical manner, remembering th a longer or shorter time one of the lems will cease to be and the othe become less immediate and pressin

Service aspiration

QUESTION: I am 30 years old an married. For nine years I have been ing for a manufacturing concern. I enjoyed the friendships and companic of a fine set of women but I am gr more and more dissatisfied in busines like to get into some branch of c work. I like to be with people and them with their problems. At my church I am enjoying choir work and t ing a Sunday school class.

Is there any branch of service in church for which I could train that not require years of college educ Does all social service require a c education? I'd like a career in the c if there is a field for which I can qual

REPLY: Your aspiration is p worthy. Your best procedure will write Sister Mildred Winter, exe secretary of the Deaconess Board, Spruce Street, Philadelphia 7, Pa. S well qualified by training and exper to advise you. Give her detailed mation on your educational backg and experience.

—EARL S. RUDIS

Questions to be answered in this colum be addressed to Dr. Rudisill at 1228 S Street, Philadelphia 7, Pa.

World Churchmen Study the Bible

iblical Authority for Today. Edited by Alan Richardson and Wolfgang Schweitzer. West-er Press. 347 pages. $4.

his is a very solid theological product for which we are indebted to the World Council hurches. Its subtitle is "A World Council of Churches Symposium on the Biblical ority for the Churches' Social and Political Message Today!"

ne preface explains that in attempting to speak with a united voice to the world's der, the churches in the Council have increasingly been driven to face the question e "legitimate source of our common nony in the world." The Study De-nent of the Council was consequently d to launch an ecumenical inquiry on Bible and the Church's Message to World." The present volume is the first t of this inquiry. It is divided into parts dealing with "The Authority of Bible," "Biblical Theology and Ethics ay," "Principles of Interpretation," and ne Specific Applications." Twenty lars have contributed to the symposium. least three extended conferences have eded and contributed to this published ment.

his reviewer's dominant impression n the volume is that this is a reassuring . It is reassuring concerning the World ncil of Churches and its activity. In noting this inquiry regarding a matter entral to evangelical Christianity as the e, it has not only borne an effective ess that its concern is soundly Chris- in a historical and evangelical sense, it has also performed a real service in ssing the attention of all churches upon source of the Christian testimony.

is reassuring regarding the status of ical scholarship and the reverence with ch it approaches Scripture. In none of essays is there any doubt that the Bible sesses an authority which is in some se unique. There is none of the super-al attempt to distinguish between parts the Bible which may claim to be in-ed and the Word of God, and other ts which are not.

he first section on "The Authority of Bible" presents a remarkably unanimous witness to the Christian conviction that the Bible is the Word of God. There are different ways of talking about it, and undoubtedly any reader will find passages with which he will disagree. He may not be willing to concede that "tradition is the spoken Word of God" and, along with the Bible, "the authoritative source of Christian teaching," as the Orthodox Church holds. But if he is thoroughly honest, he will have to admit that the reverence for the Bible as the Word of God and the interpretation and analysis which goes with it, is spiritually and theologically enriching.

C. T. Craig raises some relevant questions concerning the adequacy of the term "authority" for the position which the Bible holds for the Christian, but this reviewer doubts whether the proposed substitute, "source of guidance," is any improvement. In most of the essays of this section some attention is given to "natural law" as the point at which the sphere of revelation and reason meet.

THE MOST IMPRESSIVE ESSAY is that by Barnabas Nagy, a Reformed theologian, who seems to this reader to say all that needs to be said regarding the authority of the Bible, and to say it remarkably well. Consider, for instance, what is involved in this short sentence: ". . . his Word is his royal sceptre."

It is refreshing to find a Lutheran theologian, Regin Prenter, making the boldest case for the natural apprehension of the will of God the Creator—what he calls "moral reason." Especially since he grounds

it in "the Lutheran doctrine of the difference between and inseparability of Law and Gospel." Wolfgang Schweitzer, one of the most brilliant younger theologians in the world today, has written a masterly survey of the world position in the field of New Testament study. It is, in fact, considerably more comprehensive in its coverage than are the essays themselves.

Since this investigation is pointed toward "the Churches' Social and Political Message Today" the relation between history and revelation is given comprehensive treatment in the section dealing with "Principles of Interpretation." An English scholar, John Marsh, handles this assignment in a manner that is exceedingly satisfying. The "Guiding Principles for the Interpretation of the Bible" accepted by the authors deserve to be pasted on the fly-leaf of every preacher's study Bible.

The final section illustrates the implications of biblical authority by specific applications to five fields—property, law, church and state, nation and race, and civilization. They are excellently done, particularly with reference to Old Testament materials.

If this review has not revealed enthusiasm for this volume it has failed to reflect the attitude of the reviewer. As a Lutheran, and in the face of some Lutheran skepticism regarding the ecumenical movement, he would recommend it wholeheartedly to every Lutheran pastor. It will improve both preaching and churchmanship.

EDGAR M. CARLSON
Gustavus Adolphus College

Aid for the Weak-Kneed

You Can Believe. By Frank Hanft. Bobbs-Merrill. 187 pages. $2.75.

This book by a professor of law at the University of North Carolina bears the subtitle, "A Lawyer's Brief for Christianity," but its interest is for all laymen as well as for ministers. Neither its language nor its form is legalistic and certainly its logic is not for lawyers only.

While the book attacks the forces hostile to religion in general and to Christi in particular, it does not attempt to co such persons. It is addressed to the r so-called Christians who are weak-k or uncertain in their faith because of onslaught of realism, materialism, mec ism, or atheism.

The author's stand is stronger than title. He demonstrates not only that possible to accept Christian doctrine, that any other position is fallacious. W in some areas he leaves a stronge weaker choice to his readers, his own tion is generally the stronger one.

Only a strict literalist could object t conciliation of biblical narrative with cepted scientific knowledge and even he warns of the fallibility of scientific ories. He does not water down Chri doctrine to accommodate science or to an easy solution to any problem.

Strict attention to the argument is quired in a few spots, but such attenti always rewarded and the discussion is n beyond the comprehension of any tho ful person. JAMES F. HENNING
Allentown, Pa.

Bible for Children

The Bible Story for Boys and Girls: Testament. By Walter Russell Bowie. A don-Cokesbury. 224 pages. $3.50.

This is a companion to the auth earlier volume of stories on the New T ment. Seventeen chapters cover the l lights of the heroes of the Old Testam The work is enlivened by 23 pictures in color done by modern artists. The bl and-white decorations at the head of chapter give superb and dramatic porti of the story that follows.

Some children may prefer these st to those in the well-known volumes Hurlbut and Egermeier. Because they more condensed, they seem to have a lier pace. However, they do not cover biblical content as thoroughly as the works. NORMAN BERN
Kitchener, Ontario

OVERSEAS

GERMANY: Berlin. Aug. 22.—The East ne frontier was locked tight against rmans who wanted to go to church etings in the West Zone, such as the nnover Assembly of the Lutheran rld Federation and the Church Rally Stuttgart at the end of August. This s a special reason why East Zone Ger- ns came in large numbers to the Lu- ran conference in Berlin.

Some efforts were made by the East ne police to turn back individuals ming to the Berlin meeting. People re told that attendance was forbidden, that their travel passes did not cover trip to such a conference. But the wd that reached their destination was ch larger than those who planned the nference had expected.

The opening services on the night of g. 4 had to be hurriedly increased in mber to provide for the immense eam of people arriving from the East ne. Also, in the three days following, e number of services was increased— me of them doubled at the last mo- ent. German Lutherans demonstrated eir eagerness to meet their brothers om other parts of the world.

Besides well-known German church aders, the speakers were Lutherans om all over the world, who appeared in oups of three or four. Among the early 250 foreigners were many leaders om other lands. They spoke before the legates, theologians, and students who tended the special meeting in the *hannesstift*. This conference which was haracterized by a deep seriousness bore oving witness to the unity of the Lu- eran Church throughout the world, a nity which even iron curtains cannot shatter. Reverberations of thankfulness that come with great force from the East Zone show how necessary this conference was.

At sessions of the synod of the Church of Berlin-Brandenburg, which took place at the same time, earnest words were directed at the East Zone government by Bishop Otto Dibelius concerning the unity of the church and its independence from secular and political powers. Correspondingly, the synod adopted resolutions concerning the unity of the church, protection for the youth groups of the church, and freedom for the new generation to engage in the study of theology.

The government has announced its intention of closing the theological schools at the universities of Berlin, Halle, Leipzig, Jena, Greifswald, and Rostock. This constitutes a serious threat to the training of the ministry. These schools have had uninterrupted existence since the time of the Reformation or since they were first founded. Even in the days of National Socialism, their work was not impeded.

In the last few weeks there have been sharp attacks by the regime and by the SED (Communist Party) against the Christian youth organization which is very popular. The groups are accused of being "American-minded" and of breaking up the unity of the East Zone Republic. Tied up with these attacks are numerous refusals of permits to attend the great annual Christian youth camps. All these measures have as their apparent goal the breaking up of Christian youth work. The Conference of Churches of the East (*Ostkirchenkon-*

ferenz), which consists of the leaders of the churches in the East Zone, has made public a statement in which it stresses that Christian youth work is a part of the constitutionally guaranteed task of the church as a whole. At the same time this statement points out that Christians, in making their decisions regarding public life, must be governed by their consciences responsible to God.

The chairman of the Synod of the Evangelical Church in Germany, Dr. Gustaf Heinemann, along with Dr. Martin Niemoeller and Superintendent Gruber, have tried to reach an agreement with the East German government to permit the all-German meeting of the EKD to take place in October in Elbingerode, in East Zone territory. It remains to be seen whether the synod will be held in Soviet-controlled atmosphere and under the influence of the East Zone government.

JAPAN: Tokyo. Aug. 21.—FOUR YEARS ago there were only 19 Lutheran missionaries in Japan. Now there are 250, a total far higher than have been here at any previous time!

A conference of missionaries from all Lutheran bodies working in Japan met at Lake Nojiri, deep in the heart of the Japanese mountains, for inspiration and fellowship from Aug. 13-15. It was here that a roll was taken of all Lutheran missions and missionaries to establish an accurate list of those now serving on the islands.

Dr. Rolf A. Syrdal, executive secretary of the Evangelical Lutheran Church's Board of Foreign Missions, led the discussion at two evening meetings on the topic "Mission Methods." At morning sessions, Dr. J. M. T. Winther, retired ULCA missionary, led a study period on "What Does It Mean to Be a Servant of the King?" Dr. Winthe now serving as a teacher in the Luth Bible School in Kobe.

Other speakers were the Rev. P. Heerboth, Missouri Synod missio on "Law and Gospel" and a Luth Brethren missionary, the Rev. Morri Werdal, on "Faith and Customs." Rev. B. Paul Huddle, ULCA missio in Kyoto, was conference chairman

Knowledge of growing strength Lutheran missions in Japan served morale-builder for all. Tabulat showed mission personnel as foll Missouri Synod, 49; ULCA, 48; E 48; Lutheran Church of Norway, Augustana, 18; Lutheran Brethren, Missionary Society of Norway, 13; nish Church, 13; Lutheran Free Ch of Norway, 7; Suomi Synod, 4; Ger missionaries, 2. Added to this list 5 Missouri Synod missionaries an from the Wisconsin Synod who are en route to the field. Two German theran deaconesses are also in Japan were not represented at the confere

—MARY MEYNARD

JAPAN: Kumamoto.—FOR THE SEC year in a row two Lutheran mission have been honored in Japan. Last it was Dr. L. S. G. Miller and Miss M Powlas. This year, Dr. Arthur J. S walt and Miss Martha Akard.

Miss Akard's award of 50,000 came from the newspaper *Nichi N* in recognition of her work in girls' cation at the Kumamoto School. S her honor came through service to school, Miss Akard gave part of money to the scholarship fund and tributed the rest to veteran school sonnel and to the near-by Luth church. Of six who received awa Miss Akard was the only woman and only foreigner.

Convention of Women's Missionary Society, United Lutheran Church in America

Saturday, September 20

10:00 A.M.

llroom of Bellevue-Stratford Hotel
sident's message
Mrs. C. W. Baker, Jr.
ls to Service.....Mrs. E. R. Trexler

2:00 P.M.

Sharing Sessions
Miss Karen Andersen, Supervising
n of Organization:
Chairman.....Mrs. Karl W. Kinard
erature:
Chairman.....Mrs. G. Morris Smith
wardship of Funds:
Chairman.....Mrs. E. P. Scharf
nds through the Departments:
Chairman...Miss Agnes Christenson
listment for Missionary Service:
Chairman
Miss Josephine Darmstaetter
ogram Methods:
Chairman.....Miss Karen Andersen
ission Study:
Chairman.....Mrs. Walter Voss
dio Visual Aids:
Chairman.....Mrs. Mabel B. Fenner
omotion:
Chairman.....Mrs. Wilbur E. Zieger
Ballroom of Town Hall at 8:00 P.M.
eaker.....Mr. Everett Mitchell

Sunday, September 21

8:00 A.M.

St. Michael's and Zion German Evangelical Lutheran Church
THE HOLY COMMUNION

3:00 P.M. at Town Hall

ddress:
The Rev. Franklin Clark Fry, D.D.

5:15 P.M.

ea: Phila. Deaconess Training School

8:00 P.M.

Bellevue-Stratford Hotel
International Night

Monday, September 22

9:00 A.M.

Ballroom of Bellevue-Stratford Hotel
Report of Executive Board
Report on the International Missionary Council
—The Rev. Luther A. Gotwald, D.D.

2:00 P.M.

Address: The Rev. A. R. Wentz, D.D.
Report of the Promotion Division
—Miss Frances Dysinger
Panel: "Present-Day Challenges in American Missions"

8:00 P.M.

Address:
The Rev. O. Frederick Nolde, D.D.

Tuesday, September 23

9:00 A.M.

Special Gifts Division
Highlights of the Lutheran World Federation

2:00 P.M.

Address: "A Message from Japan"
Mrs. Franklin Clark Fry
Panel: "Foreign Missions Today"
The Education Division
Mrs. Howard R. Gold

8:00 P.M.

Address: Mrs. Leslie Swain
Offertory: Philadelphia Seminary Choir

Wednesday, September 24

9:00 A.M.

Installation of Officers
Panel: Associate Staff Members—
Mrs. Mabel B. Fenner
Miss Helen Shirk
Sister Mildred Winter
Miss Mildred Winston
Mrs. C. W. Baker, Jr.
Closing Worship:
The Rev. Henry H. Bagger, D.D.

Atom Plant will Create Problem for Ohio Church

Hundred thousand new residents are expected in area of new billion dollar project where there are only two Lutheran congregations

COLUMBUS: Ohio churches were suddenly confronted with the prospect of istering to 100,000 new residents when the Atomic Energy Commission announce Aug. 12 that it plans a $1.2 billion Uranium 235 extraction project in Pike Co

This project in south-central Ohio will require 6,500 acres of hill land whe families now own farms valued at only $25 an acre. The area is 20 miles nort Portsmouth, 25 miles south of Chillicothe.

Only two Lutheran churches are located in this area: First Church (Ame Lutheran) at Portsmouth, with 88 communing members, and Calvary Church (U at Chillicothe, with 251 communing members. There are no Lutheran church Pike County itself, which has 14,000 inhabitants.

Building the atomic project will take four years, and at the peak of constru 30,000 workers will be needed. It is estimated there will be 100,000 people livi the area in the next few years. Only 4,000 workers will be permanently emp by the plant when construction is completed.

No government village such as at Oak Ridge, Tennessee, is contemplated. problems of housing, schools, and churches have local civic leaders aghast. The Council of Churches has announced its determination to provide leadership in istry to Protestants.

HISTORY REPEATED itself this summer for Bethany Church, Cleveland, which celebrated its 25th anniversary in 1927 by voting to sell the old church property and building a new Gothic church further west. The 50th anniversary celebration this year was climaxed with ground breaking on July 13 of a Christian Education unit, half the funds for which are in hand. By winter the building should be enclosed, the contractor promises.

Anniversary speakers have been Dr. Joseph Sittler, Jr., Dr. Clarence C. Stoughton, Pastors Donald F. Alber and Edwin H. Orinson, sons of Bethany, and former Assistant Pastor William E. Cox.

FIRST CHURCH, Springfield, has liquidated an $18,000 debt incurred last summer when the Sunday school assembly was improved; $22,945.48 is on hand for the religious educational building fund.

GIFTS FROM seven families to St. Paul's, Minerva, has made it possible for Pastor Stanage A. Scott to dedicate a set of Ionic bells, plus a public address sy with hearing aids . . . ST. JOHN'S, Franklin, will observe its centennial Oc

LESTER E. SLAGLE was ordained Aug in his home church in Greenford by S President George W. Miley, Pastors Mi B. Goldner and Arvid E. Kuitunen. P Slagle has been called to Divinity, To

BRICKS from an abandoned little brick schoolhouse in Defiance county help St. John's, Hicksville, in the rem ing of their church building. The Bro hood purchased a rural school building $100. Removing the roof and other fr work they sold the material to pay initial cost. Now the men and Pasto Maynard Powell are cleaning the m from an estimated 33,000 bricks which are selling for one cent each. They've 5,000 bricks, have orders for 7,000 m

E. RUDOLPH WALB

ONGREGATIONS IN MANY PLACES ARE STARTING TO BUILD

AKING ground for the $234,000 St. Peter's Church e heart of the Canadian nal capital are the Rev. ır F. Conrad (with shovel) Canada Synod Vice Pres- · A. G. Jacobi. The new ch is to be Old English nic, blending into the na- il capital plan and will Ottawa and Canadian Lu- ans a dignified and impor- worship center near the ter of government

S. OLIVIA JOHNSON, 88, one of two living rter members of 45-year-old First English urch, San Bernardino, Calif., helps break und for new $100,000 church. Looking on Eli Lee (left), church council vice president, Pastor Arthur Alm

MEMBERS of Martin Luther Church, Milwaukee, Wis., and Pastor David Gerberding break ground for $46,000 chapel during service for blessing of a church site recently. Organized in April 1950 the congregation numbers 130 confirmed members; its benevolent record is excellent

Laymen Fix Up Synod Camp in Seven Busy Saturday

KITCHENER: Seven Saturdays of hard work by men of Canada Synod brotherhoods resulted in a bigger and better swimming pool at the Lutheran summer camp at Edgewood Park this summer. The men put up cribbing and poured cement on their "holidays." Sunday schools of the synod contributed nearly $1,000 to meet the cost of materials used.

The reconstruction project was directed by Elmer Thorman, chairman of the camp's property committee. Men of the synod are already planning how to use Saturdays next summer: they will build cabins at the camp to replace the tents now used.

Introduction of an extra one-week camp for junior boys and for junior girls helped to ease the crowding of previous years and brought increased registration. The Rev. Karl Knauff and Miss Mary Pinke were directors. Registration showed a decline, however, in the senior groups.

EARLY IN JULY the Luther League sponsored another successful leadership camp at Lake Couchiching. Dr. H. T. Lehmann, president of Waterloo College and Seminary, was dean. Assisting were the Rev. John Mangum of the Luther League of America staff, and Pastors Alvin Baetz, Fred Neudoerffer, and Walter Becker.

DR. A. M. KNUDSEN, Board of American Missions executive, plans to speak at dedication of the first unit of a building for St. Stephen's Church, Kitchener, on Sept. 14. One of the synod's fastest-growing missions, this congregation now has room to worship in beauty and comfort after being confined to a chapel in the basement of the parsonage.

THE MEMBERS of St. James' Church, New Dundee, have decided their 93-year-old building has served its day. On Aug. 14 ground was broken for a new $50,000 edifice. Pastor Delton Glebe officiated, assisted by former Pastor A. L. Conrad. When the new church is completed next spring the old one is slated to be torn dc

THE REV. WALLACE MINKE, of the N Scotia Synod, has accepted a call to Owen Sound-Wiarton parish. He succ Dr. Nils Willison who is retiring from active pastorate.

MISS ELIZABETH HARTIG, missionary furlough from India, has completed courses for a degree from the Unive of Western Ontario and is now on a of western Canada. She expects to be turning to India soon.

NORMAN BER

ILLINOIS

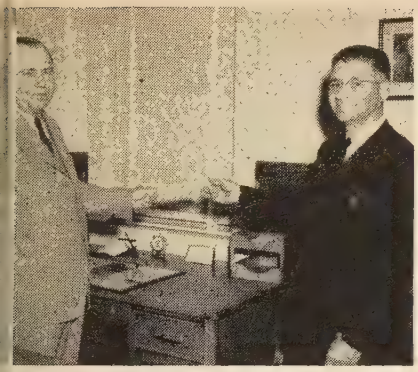
75-year-old Congregati Building New Church

ZION CONGREGATION near Walsh, Illi turned out in great numbers for the nerstone laying of their new church on 10. The sermon was by the Rev. Ar Kaitschuk. Pastor A. G. Suechting of Church placed the stone. This 75-year congregation hopes to be in the new $45 church by Christmas. Ground-breaking on April 20.

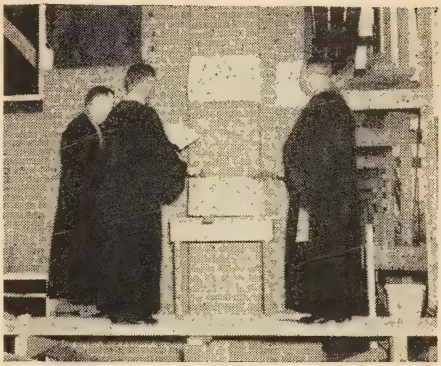
At a rural church, St. John's at Bre Illinois, 100 children attended the vac school this summer. It was the public sc bus which made such attendance poss Regular trips brought the children of parish and also children of other con gations who took advantage of this se . . . West Jordan congregation, just ou Sterling, Illinois, J. F. Eshbaugh, pa recently dedicated a large altar pictur gift from the Ladies' Aid Society.

The Rev. George B. Ammon, Au Visual Aids Secretary of the Parish Church School Board, will be in the W burg Synod during September to con parish education institutes. He will congregations to learn the use of new strips and other visual aids.

STORY OF NEW CHURCH IN SOUTH CAROLINA

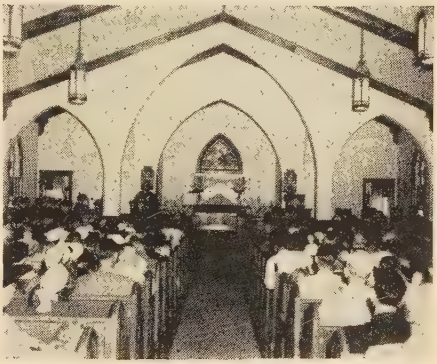


:CK. Gift for $3,000 from W. H. Ted- of Kendall Mills encouraged Pastor ace J. C. Lindler and members of mer Memorial congregation in New- y in completing fund for new church



CORNERSTONE. In April the construction had progressed sufficiently for cornerstone ceremony, when South Carolina Synod President Karl Kinard, Pastor Lindler, and D. M. Shull participated

MPLETED. Last month the building was ished. Total time in construction: seven ıths. The church is in Mollohon Village, ivberry. It provides seating for 335



CROWDED. Offering of $1,198 taken at the first service helped a lot in paying for building costing $35,000 but which is estimated to be worth $60,000

INOIS . . .

Members of St. Peter's Church at Wine ', near Steeleville, Illinois, are remodel- their parsonage . . . Pastor Ernst Slot- who moved from St. Peter's Church Arenzville, Illinois, to St. Paul's Church Wellsburg, Iowa, in August, attended the ional Lutheran Council Workshop on ıe Rural Congregation and Community alth" at Wartburg Seminary in June. pose of the workshop was to explore the place of the rural congregation in an adequate rural health program. Speakers included members of the American Medical Association as well as local and national welfare groups. This meeting was under the direction of the Rev. E. W. Mueller of the NLC's Division of American Missions.

"You keep your youngsters busy and happy. How far different your group is from others that have been at the various camps here at Lake Benton," said the cook

ILLINOIS . . .

who serves the campers at the lake. Staff members from the Illinois and Wartburg synods sponsor Lu-So-Co, which was at Lake Benton, Illinois, for the first time this year. Formerly the camp was at Dixon Springs. There were 112 boys and girls enrolled in 1952.

Ground-breaking services for a new parsonage for St. Simon's Church, Chicago, were conducted by the Rev. W. E. Wittman on Aug. 17. For 63 years, starting with a small congregation, Pastor Emeritus C. W. Knudten served St. Simons and the community until his retirement in 1948. His grandson, Pastor Wittman, who had been his assistant, was then called as pastor.

ARNOLD H. KAITSCHUK

KANSAS

Kansas City Church Will Celebrate

WICHITA: Trinity Church, Kansas City, Kansas, the Rev. Willard W. Alexander, pastor, will observe its fiftieth anniversary this month. The congregation has enjoyed steady growth through the half century and now numbers 497 members. Anniversary services will be Sept. 14, with the first pastor, Dr. R. B. Wolf, as the morning speaker, and the Rev. Ernest F. Tonsing, president of synod, as Vesper speaker. The Rev. Aksel C. Larson, pastor of First Church, Tulsa, Okla., is a son of the congregation and will speak at a fellowship banquet Sept. 17.

THE REV. ARNO LEHMANN, a 1952 graduate of Central Seminary where he has been a German exchange student, will become pastor of the New Cambria parish, the call conditioned on his ordination.

LAURENCE ANDERSON, Wichita layman, was again a member of the faculty for Institute for Teachers held in August on the campus of Gettysburg Theological Seminary. Mr. Anderson is a member of the Wichita public school system, and vice president of St. Paul's Church.

SYNOD PRESIDENT ERNEST F. TONS spent two weeks on active duty as chap with the 89th Division in summer cam Camp Carson, Colo.

T. BENTON PE

MARYLAND

Men Study Stewardshi

HAGERSTOWN: Some intensive study how to gather and use money in the chu will be made this month by Maryland r A "Stewardship Workshop," scheduled S 27-28 at the Francis Scott Key Hote Frederick, will bring together scores leaders in the synod's congregations.

A similar program last year proved to a strong stimulus in teaching men the m ing of money in the church's program. year the topics to be discussed are 1) "P ning the 1953 Budget," 2) "Putting Budget Across to the Congregation," "Stewardship of Time and Talent," 4) "

COMMISSIONING of Pastor and Mrs. Ja A. Scherer (kneeling) as missionaries to Ja took place recently in Trinity Church, Ft. Wa Ind. Performing the commissioning is Dr. Lu A. Gotwald, executive secretary of the Bo of Foreign Missions. Others in ceremony clude: Pastor L. David Miller (nearest cam and Dr. Paul H. Krauss. Pastor Scherer, a m ber of Trinity, served as assistant pastor for past year preaching his farewell sermon July

EMINARIANS were ordained recently in Ebenezer Church, Columbia, S. C. Front row, left ht, Ordinand Karl W. Park, Synod President Karl Kinard and Ordinand Frank C. Jones. Back Ordinands Richard M. Hollinger, Earl H. Loadholdt, John D. Lindler, and William F. Wingard

YLAND . . .

volence Program in 1953," 5) "Re- of the State of the Church," 6) irch Building and Construction," with asis on creating a building fund, tectural guidance, evaluation of fund- ng programs by professional organiza- . Chairman is Pastor Raymond M. r.

YMEN'S RETREAT was held at Camp akwa Sept. 6-7. Theme: "Every Man His Place" . . . MARYLAND Lutherans numerous among those attending the cation of the new dormitory at Gettys- Seminary on Sept. 9.

HAT PEOPLE ATE in Old Testament s will be described to the Hagerstown ien on Oct. 13 by a professor of clinical icine at the University of Maryland, Louis A. M. Krause. Although Dr. ise is a member of the Medical School lty, he is also a student of archeology has made a special study of the cus- s and dietary habits of the people of era of the Bible.

OLICE in Hagerstown have put an end to the convenient custom of local citizens in parking their cars in restricted areas on downtown streets while attending church on Sunday mornings. Parking rules have been waived during church time until recently, but city officials decided the traffic hazards won't permit continuation of the practice.

DEDICATION of the recently renovated and redecorated church at Woodsboro (Raymond C. Myers, pastor) will be held Sept. 14 with Synodical President Frank Fife as guest preacher.

POST-HANNOVER CONFERENCES are scheduled for Frederick, Sept. 18, and Cumberland, Sept. 19.

PASTOR L. STANLEY WHITSON, chairman, and the members of the Committee on Lutheran Publications, met recently with a representative of THE LUTHERAN to lay plans for a wider circulation of the magazine in the synod . . . FORTY-FIVE PERSONS attended the Rural Institute held at Hood College. Interest and enthusiasm marked the day, with plans being made for another meeting next year.

MARYLAND . . .

RAY E. BLANSET will serve until August 1953 as student pastor in St. John's Church, Hagerstown, of which Dr. L. Boyd Hamm is pastor.

SLIGHT DELAY! Among the recent accessions to a Hagerstown Lutheran church was one person received by letter of transfer. Date of Letter: Nov. 22, 1907.

WILSON P. ARD

PENNSYLVANIA

Youth Gatherings Are Scheduled

ALLENTOWN: Two retreats for young people will be held in the Allentown area on September week-ends. The conference Luther League is sponsoring a retreat at Camp Horseshoe, near Guthsville, Sept. 12 to 14; and the Allentown Alumnae Circle of the Baltimore Motherhouse is sponsoring a Life Service retreat for Lutheran girls from ninth grade through age 25, at the George Omrod Retreat, near Summit Lawn, Pa., Sept. 26 to 28.

MORE THAN 70 area residents attended the initial services of the new Lutheran mission in Hamilton Park, Allentown, when Pastor Byron Stauffer conducted worship in the parsonage basement for the first time in mid-July . . . ROSEMONT CHURCH, Bethlehem, plans to spend $75,000 this year in redecorating its sanctuary and for adding rooms in its Sunday school building.

RECIPIENTS of $5,000 each from t
tate of the late Mrs. Ella M. Semmel,
town, are Topton Home, Muhlenber
lege, Mt. Airy Seminary, Germa
Home, and the ULC American and F
Mission Boards.

A TRAGEDY at First Hungarian C
Bethlehem, was narrowly averted wh
children filed out of their Sunday
room Aug. 17, just three minutes
the ceiling collapsed, with heavy dam
the tables and chairs the children ha
using . . . THE CHOIR of St. Luke's C
Allentown, gave a concert in the W
ton Memorial Chapel, Valley Forge
24 . . . THE REV. CHARLES A. M
pastor of Holy Trinity Church, Catas
for the last six years, resigned Aug.
accept a call to St. John's Church, Tan
He succeeds the Rev. Charles J. Mart

AT LEAST one busload of laymen
the Allentown Conference will travel
ULC Brotherhood convention in W
ton, Sept. 20. Reservations are being
with Walter Kuhns, Messiah Church,
lehem.

THE PRESIDENT of the Lutheran C
in Japan, the Rev. Kiyashi Hirai, w
guest of honor at a fellowship te
women of the Allentown Conferen
Holy Trinity Church, Bethlehem, S
afternoon, Sept. 28. The meeting is
arranged under the auspices of the W
Missionary Society of Holy Trinity c
gation.

HENRY W. SNYDE

HIGH ATOP "Luther H
this new chapel, dec
early this summer at Pin
Waupaca, Wis., and ere
a cost of $14,000. Desig
ULCA Pastor G. W. G
it's the "heart" of the $
United Lutheran camp

MONTH, members of St. Paul's Church, Hook, N. Y., joined Pastor Herman Vesper ve) in a Bible exhibit as a feature of con- gation's emphasis of The Bible in Daily Liv- Outstanding in the display: page from a er Bible of 1584, Christopher Saur Bible of , a new version of the Psalms set to music 778 and a dozen family Bibles of Danish, garian, Norwegian, German, Czech back- nds. Exhibit was planned by local WMS

NSYLVANIA

tholics Want Vatican nbassador

CRANTON: Resolutions favoring appoint- nt of an ambassador to the Vatican, fed- aid to parochial schools, and condemn- the stand of the U.S. Supreme Court notion picture censorship in *The Miracle* , were adopted by the Catholic Central on of Pennsylvania and Pennsylvania nch, National Catholic Women's Union America, during two days of sessions in anton.

he resolution dealing with the appoint- nt of an ambassador to the Vatican ned the inaction of the Senate on the ointment "deplorable."

y denying federal funds for direct or irect aid to parochial schools, the stu- nts of such schools are made "second de American citizens," another reso- on stated.

A resolution expressed disapproval of the preme Court's decision which, in effect,

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1523

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translated by Paul T. Fuhrmann

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PENNSYLVANIA . . .

lifted the censorship ban on the Italian *The Miracle.* The film was termed "rilegious" by the Roman Catholic Cl

GRACE CHURCH, Lehighton, recent ceived an amplifying system for the c and parish house in memory of Mrs. Merluzzi Bishwaty. The gift was pre by the husband, sister, and brothe Mrs. Bishwaty. The Rev. R. Frank is pastor of Grace Church.

SUNDAY SCHOOL INSTITUTES of Wilkes-Barre Conference are being h Trinity Church, Lehighton, on Sept. 1 St. John's Church, Scranton, Sept. 2

ANNUAL CONVENTION of the Wilkes Conference Brotherhood will be he Holy Trinity Church, Kingston, the ev of Oct. 1.

SCRANTON RADIO STATIONS W WARM and WGBI have offered the U Churches of Lackawanna County fre minutes to one and one-half hours a on a tentative television schedule. are underway to train a small gro members in television techniques th attendance at television workshops.

HOMECOMING services of Dinkey M rial Church, Ashfield, were held on Su Sept. 7. Speakers were Pastors G. E. and William O. Moyer. The Rev. R W. Rhody is pastor of the church.

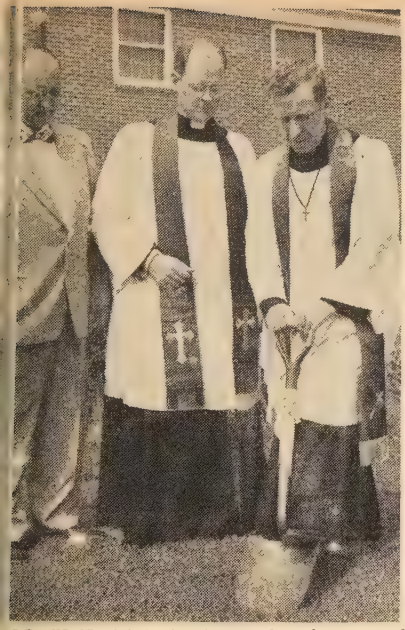
WILLIAM O. M

New Castle Pastor Leads in Organizing Hospital Chaplair

NEW CASTLE ministers named the Arthur H. Blank to head their ho chaplaincy program even though he his work at Bethany Lutheran Church only five months ago.

Reason is that he had such success ganizing a program in other hospital the American Protestant Hospital lains' Association recommends his s

The hospital will give Pastor Blan other chaplains of the Ministerial As tion an office and a counseling roo their use. Pastor Blank plans to intr



OR FRED McLAUGHLIN breaks ground
ew colonial St. Matthew's Church, Ozone
New York, as the Rev. J. Victor Benson
building committee chairman Edwin Pa:l-
Jr., wait to take their turn

:wly developed invitation card that is
:d upright on the patients' meal trays.
essage on the face of the card expresses
nope that the days in the hospital may
happy and helpful experience. It also
es the patient to call for the service
ıe hospital chaplain at any time.
n the reverse side of the card is a place
the patient's name, address, room num-
as well as for his church or church
erence. The card is placed on the meal
the day after the patient's arrival,
etimes once or twice a week during his
Nurses tear off the name portion of
card and turn it in to the chaplain.

D CHURCH RECALLS PAST

ARRISBURG—Old St. Peter's Church and
eyard are two landmarks of colo-
days belonging to St. Peter's, Middle-
ı, Dr. Paul R. Clouser, pastor. Built in
, the old church is still in a fair state

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of repair. It was the setting this summer for the annual "Grain and Wheat Service." A feature of this is the payment of a grain of wheat to the heirs of George and Hannah Fisher in accordance with the deed to the lot on which the church stands.

Henry Melchior Muhlenberg, pioneer preacher and organizer of the Lutheran Church in eastern Pennsylvania in colo days, conducted the first service.

On Monday, Sept. 11, 1769, he trav by horseback from Lancaster to Mi town "over rough and stony roads." E and deacons of the local congregation comed him "with tears of joy." In his nal Muhlenberg wrote:

"In the morning a fair group of old young German people assembled, anc conducted the first divine service in well-constructed, durable church name Peter's, in a region where, until rece the heathen savages, bears, wolves, pant and other wild beasts had their dwel and where the glorious names of God of His Annointed were neither known honored."

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J. George Dorn, D.D., Pastor

DECEASED

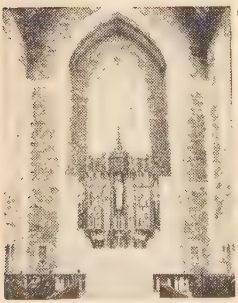
Herbert H. Pett

The Rev. Herbert H. Pett, 45, died 22 at Wellington, Kan. He had been p of St. John's Church there for the three years.

Funeral services were held at the ch July 25. The Rev. Ernest Tonsing, ident of Kansas Synod, conducted the ice and was assisted by the Rev. C Eaton. Burial was at Fremont, Nebr.

Pastor Pett was graduated from Mid College in 1933 and from Central Semi in 1936. After ordination he serve Perry and Stillwater, Okla.; Lancaster, and Dunlop, Iowa.

He is survived by his wife; a son, Vi two daughters, Mary Louise and Linda of Wellington; one brother and three si



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CALENDAR

WMS Convention, Pittsburgh Synod. Emmanuel Church, Bellevue
WMS Convention, Indiana Synod. St. Paul's Church, Batesville
. **Biennial Convention, United Lutheran Church in America. Olym-**
WMS Convention, New York Synod. Wagner College, Staten Island
Brotherhood Convention, Pacific Synod. Central Church, Seattle, Wash.
Brotherhood Convention, Indiana Synod. Zion Church, Portland
. WMS Convention, Georgia-Alabama Synod. Christ Church, Birmingham, Ala.
. WMS Convention, Virginia Synod. St. John's Church, Knoxville, Tenn.
. WMS Convention, Maryland Synod. Evangelical Church, Frederick
. WMS Convention, Michigan Synod. Trinity Church, Battle Creek
. WMS Convention, Kentucky-Tennessee Synod. Third Church, Louisville, Ky.
. Brotherhood Convention, West Virginia Synod. Jackson's Mill, Weston
. WMS Convention, Canada Synod. St. Peter's Church, Kitchener, Ont.

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in conclusion . . . . . .

DR. FRANKLIN FRY seemed a trifle startled when I said, the night before he was to preach in the Communist sector of Berlin, that I wasn't sure whether I hoped he would get out safely or be picked up by the Russians. If he did get arrested, what a story it would be for THE LUTHERAN! Fortunately for me, Dr. Fry forgave my attempt at humor to the extent of bringing me back safely with him after the evening in the Russian sector.

The point is, a newsman's job is to track down dramatic stories. When scores of Americans go in and out of the Russian sector every day, there is no story. When several Chicago priests were arrested on the edge of the sector early in the summer, the facts were reported in most American papers.

Newspapers seldom consciously distort facts. But since they make a business of reporting the exceptional events, unusual incidents (which of course we want them to do) they don't give us a true picture of what is happening in the world. We must keep that in mind as we read the papers from day to day.

FOR INSTANCE if you read American newspaper reports of the Hannover assembly, you probably got the idea that the most important thing happening there was what the Hungarian delegates did and said. Actually the Hungarian affair was a minor incident, a dramatic undercurrent . . . but, from the reporter's point of view, the biggest story.

And, in the newspaper reports, it was impossible to explain the meaning of that incident. I admit that in writing 1,500 words about it for this week's LUTHERAN, I was unable to hit rock-bottom. There are too many things I don't know about those men from Hungary, and the tion in which they live.

I THINK WE SHOULD cultivate the of keeping our minds open about things unless the pressure of imm circumstances requires us to reach clusions. It's easy for me to feel ment against those men from Buc because they stepped aside caut and let Bishop Ordass stand alone dangerous days of 1948. But Lajo dass is a man whose Christian sp of such great dimensions as are s known among us. These other H rians are much lesser men. How say what they should have done knowing what resources of soul the to draw on? And not knowing would come through similar days?

It's easy and it's popular to hate munists. Some day such hatred drive us into a stupid war. N would be won by such war. We a liged to defend what is left of th world against attack. Beyond tha only obligations are pity and love.

You might get in jail these da talking about loving Communists. to talk about peace is obviously munist propaganda.

Bishop Veto dragged such talk his speech at Hannover when he sa Hungarian churches "dedicate selves wholeheartedly to the battl world peace and for the prevention new world war." That would be sp if it were true.

But it should be true in al churches, not according to the munist party line but according t New Testament. Peace comes th faith and hope and love.

—ELSON R

Formula for Retirement

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Apr.	He Is Not Here, He Is Risen	Bl
May	Jesus and the Doctors	Cler
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July	Suffer Little Children	Kirsch
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